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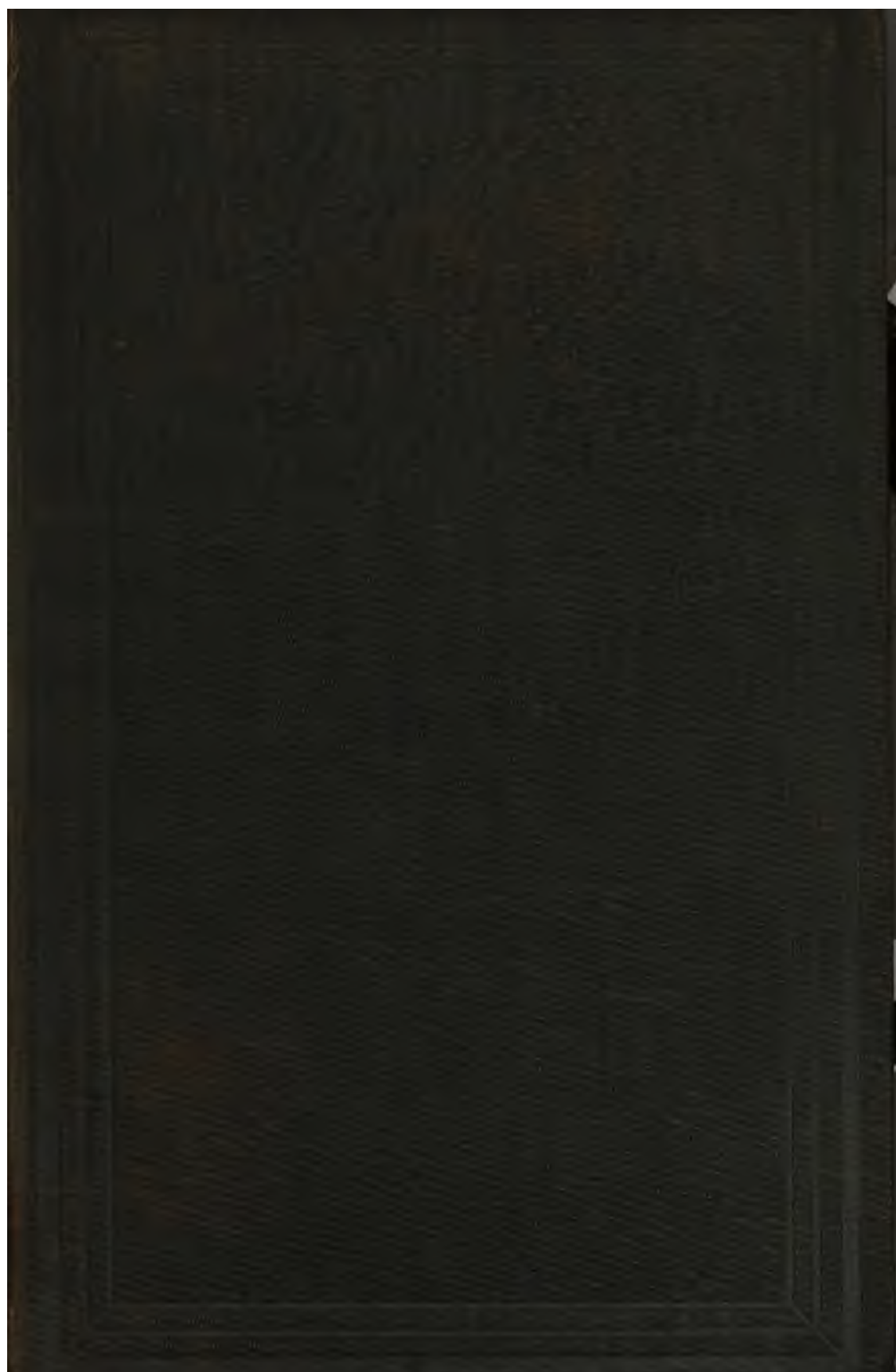
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BOOK VI



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THUCYDIDES

BOOK VI

FROM THE TEXT OF BEKKER

WITH NOTES CHIEFLY GRAMMATICAL
AND EXPLANATORY



BY

REV. PERCIVAL FROST JUN. M.A.

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OF GREAT BRITAIN AND IRELAND

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PREFACE.

I HAVE attempted in these notes to facilitate the attainment of accuracy in translation. All who are engaged in Classical Tuition, are aware how little of this quality is found in the rendering of the majority of translators. Particles are conveniently omitted as troublesome; compound verbs dwarfed to the proportions of simple; the distinctions of tenses slighted; the due balancing of the clauses in complex sentences thought unnecessary. Yet, if the study of Greek is to serve any purpose of intellectual discipline, a mere loose acquaintance with some of its words and forms will never produce the desired result upon the mind. Something more is requisite; and in this, painstaking accuracy must form a main ingredient. I have, consequently, in this edition aimed at helping to this correctness those who care to acquire it; those who do not, will consider me to have wasted my pains. With this end in view, I have not treated Thucydides historically, nor politically, but grammatically. I have, to the best of my power, carefully explained the usual particles, defined constructions, accounted for compounded verbs, and so on, wherever I thought, and indeed know, mistakes are

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likely to occur. I have strictly followed Bekker's text, as the best we have, or perhaps are likely to have: I may add, that my taking the Sixth Book first in order was the result of purely accidental circumstances, and that I hope, by degrees, to complete the entire history.

CLAPHAM,

March, 1854.

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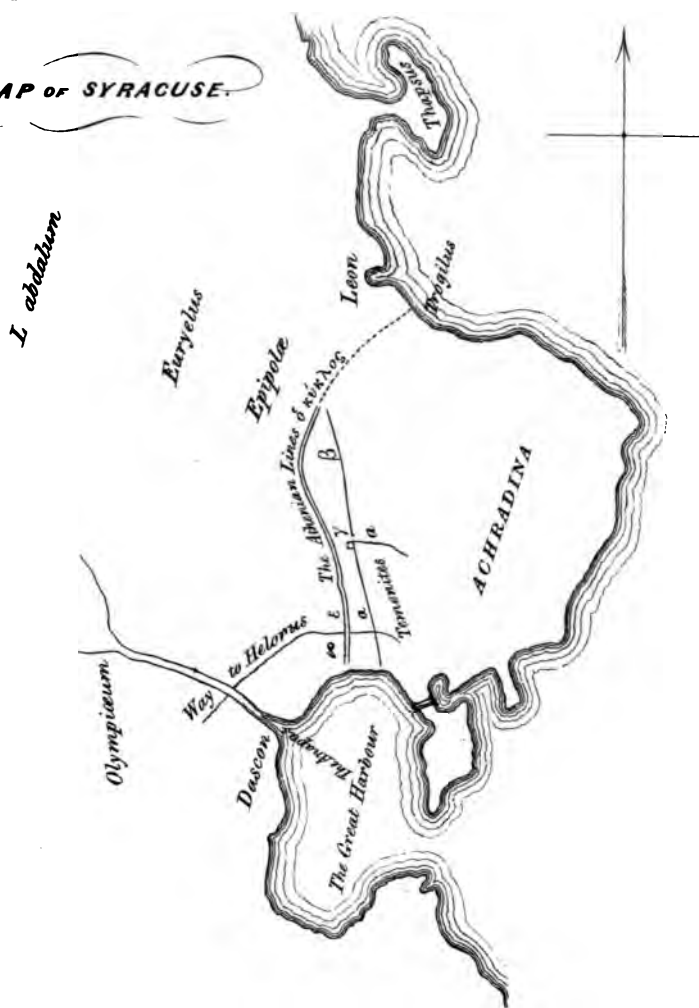
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MAP of SYRACUSE.



EXPLANATION.

- (a) VI ch. LXXV. The Wall including the Temenites, called τὸ προτείχισμα in ch. C.
- (β) The 1st Syracusan counter-work, called * τεῖχος ἐγκάρσιον in ch. XCIX.
and also τὴν ὑποτείχισιν and τὸ ὑποτείχισμα in ch. C. Destroyed by
the Athenians.
- (γ) τὸ σταύρωμα τὸ παρὰ τὴν κυλῖδα ch. C.
- (δ) The 2nd Syracusan work, ἀπεσταύρων διὰ μέσον τοῦ ἔλους ch. CI. taken
by the Athenians.
- (ε) The Athenian lines, τείχει διπλῷ ch. CIII.

* My reason for agreeing with Gölter, rather than Arnold with respect to the position of
this wall, will be found in Bk. VII. ch. 4.

Θ Ο Υ Κ Υ Δ Ι Δ Η Σ.

BOOK VI.

CH. I.—V. *The Athenians determine to invade Sicily. Ethnographical account of the island.*

I
B. C. 416. ΤΟΥ δ' αὐτοῦ χειμῶνος Ἀθηναῖοι ἐβούλοντο
αὐθις μείζονι παρασκευῇ τῆς μετὰ Λάχης καὶ Εὐ-
ρυμέδοντος ἐπὶ Σικελίαν πλεύσαντες καταστρέψασθαι, εἰ δύ-
ναιτο, ἄπειροι οἱ πολλοὶ ὄντες τοῦ μεγέθους τῆς νήσου καὶ
τῶν ἐνοικούντων τοῦ πλήθους καὶ Ἑλλήνων καὶ βαρβάρων, καὶ
ὅτι οὐ πολλῷ τινὶ ὑποδεέστερον πόλεμον ἀνηροῦντο ἢ τὸν πρὸς
Πελοποννησίους. Σικελίας γὰρ περίπλους μὲν ἐστὶν ὁλκάδι

I. χειμῶνος] 'winter season.' Thucydides divides his year into χειμῶν, and θέρος. His θέρος embraces spring, summer, and early autumn. Cf. περὶ δὲ τὸ φθινόπωρον τοῦ θέρους τούτου, lib. II. 31: τοῦ δὲ ἐπιγεγενημένου θέρους ἄμα ἦρι, lib. VI. 8. His χειμῶν contained the remaining portion of the year. Cf. lib. II. 1: γέγραπται δὲ ἐξῆς ὡς ἕκαστα ἐγί-
γνετο κατὰ θέρος καὶ χειμῶνα.

ἐπὶ Σικελίαν] ἐπὶ with an accusative, means 'motion up to,' generally with a notion of hostility: ἐπὶ with a genitive (of proper names), 'motion up towards,' without any idea of hostility. Cf. παρὰ πλεύσαντες ἐπ' Ἀστακοῦ, 'sailing towards Astacus,' lib. II. 102. Cf. also τὰ ἐπὶ Θράκης, 'the parts Thraceward.' Cf. also τραπόμενος ἐπὶ τοῦ Μηλιῶς κόλπου, and VIII. 3. So ἐπ' οἴκου ἀνεχώρησαν, is always 'They returned homewards.'

καταστρέψασθαι] lit. 'to turn upside down for oneself,' 'to conquer.'

ἄπειροι ὄντες] The two points of their inexperience are differently expressed, the first is placed in the genitive ἀπειροι τοῦ μεγέθους; in the second, the construction changes to εἶ with a verb.—These changes are very common; cf. ἄμα δὲ ὑπὸ τῆς ταλαιπωρίας καὶ τοῦ πτεῖν ἐπιθυμία, VII. 84.

περίπλους μὲν] The particle μὲν appears to bear the same relation to the first numeral εἰς, μὴ ἔν, that δέ does to the second δύο. Its primary meaning therefore seems to be 'on the one hand,' 'in the first place,' as opposed to δέ, 'on the other hand,' 'in the second place.' Its use is usually to call attention to the fact, that the clause or word with which it stands, must be distinguished from something which follows. Μὲν is not always followed by δέ, but this latter is

οὐ πολλῷ τινὶ ἔλασσον ἢ ὅκτῳ ἡμερῶν, καὶ τοσαύτῃ οὖσα ἐν εἴκοσι σταδίῳν μάλιστα μέτρῳ τῆς θαλάσσης διείργεται τὸ μὴ ἡπειρος οὖσα· ὥκισθη δὲ ὧδε τὸ ἀρχαῖον, καὶ τοσάδε ἔθνη 2 ἔσχε τὰ ξύμπαντα. παλαιότατοι μὲν λέγονται ἐν μέρει τινὶ τῆς χώρας Κύκλωπες καὶ Λαιστρυγόνες οἰκῆσαι, ὧν ἐγὼ οὔτε γένος ἔχω εἰπεῖν οὔτε ὁπόθεν ἐσῆλθον ἢ ὅποι ἀπεχώρησαν ἀρκεῖτω δὲ ὡς ποιηταῖς τε εἴρηται καὶ ὡς ἕκαστός πῃ γιγνώσκει περὶ αὐτῶν. Σικανοὶ δὲ μετ' αὐτοὺς πρῶτοί φαίνονται ἐνοικισάμενοι, ὡς μὲν αὐτοὶ φασί, καὶ πρότεροι διὰ τὸ αὐτόχθονες εἶναι, ὡς δὲ ἡ ἀλήθεια εὐρίσκεται, Ἰβήρες ὄντες καὶ ἀπὸ τοῦ Σικανοῦ ποταμοῦ τοῦ ἐν Ἰβηρίᾳ ὑπὸ Λιγύων ἀναστάντες. καὶ ἀπ' αὐτῶν Σικανία τότε ἡ νῆσος ἐκαλεῖτο, πρότερον Τρινακρία καλουμένη· οἰκοῦσι δὲ ἔτι καὶ νῦν τὰ πρὸς ἐσπέραν τὴν Σικελίαν. Ἰλίου δὲ ἀλISCOμένου τῶν Τρώων τινὲς διαφυγόντες

almost always implied: as, ὡς μὲν λέγουσιν, 'as they on the one hand say,' implying, 'but I on the other do not believe.' So here, 'for a merchant-ship on the one hand,' implying, 'but for a war-ship on the other, much less.'

διείργεται τὸ μὴ ἡπειρος οὖσα] Verbs of negative import, such as κωλύειν (I. 16), ἀπιστεῖν (I. 10; VIII. 1), ἀποστερεῖν (VII. 6), ἀπέχεσθαι (V. 25), εἰργεῖν (III. 6), and others, take a superfluous μὴ, because the result of the negative portion of the verb, rather than the process, is contemplated. ἀπιστῶ μὴ τόδε εἶναι, 'I disbelieve, and the result is, that I think this is not so.' The participle οὖσα arises from a confusion of constructions; διείργεται τὸ μὴ εἶναι and διείργεται μὴ οὖσα; cf. διὰ τὸ ἤδη φοβεροὺς παρόντας Ἀθηναίους, either διὰ τὸ ἤδη παρῆναι, or διὰ τοὺς Ἀθηναίους παρόντας (lib. IV. 63); cf. also Ἀττικὴν ἐκ τοῦ ἐπὶ πλείστον οὖσαν, where there is a confusion between Ἀττικὴν ἐκ τοῦ εἶναι, and Ἀττικὴν ἐπὶ πλείστον οὖσαν, lib. I. 2; for I believe this to be the true explanation. Compare V. 7, διὰ τὸ ἐν τῷ αὐτῷ καθυμένους; and VIII. 105, διὰ τὸ κρατήσαντες ἄλλην ναὺν διώκοντες.

τὰ ξύμπαντα] 'so many nations, taking the whole.' Cf. χρήματα πολλὰ τὰ ξύμπαντα ἐάλω, lib. VII. 24. ἔσχε is 'obtained at different times the possession of it'; εἶχε would be 'were the possessors.' See on ch. 6.

II. παλαιότατοι μὲν] To this μὲν the δέ in Σικανοὶ δέ, corresponds, not the δέ after ἀρκεῖτω; for this last answers to a half implied μὲν in ὧν ἐγὼ οὔτε γένος ἔχω, &c.

φαίνονται ἐνοικισάμενοι] This means 'are proved to have become inhabitants of it.' φαλεσθαι with an infinitive implies only the verisimilitude of an event. Further on, the participles ὄντες and ἀναστάντες are appended to the phrase φαίνονται ἐνοικισάμενοι, 'are proved to have settled in the country, in the character of Iberians.'

τὰ πρὸς ἐσπέραν] 'Inhabit Sicily in its western parts.' Cf. τὰ ἐπέκεινα τῆς Σικελίας, on the further side of Sicily, VI. 63.

Ἰλίου δὲ ἀλISCOμένου] 'and during the capture of Troy,' not, 'after the capture.' διαφυγόντες] 'after escaping.' The two main senses of διὰ in compound verbs are, (1) 'through,' 'throughout,'

Ἀχαιοὺς πλοίοις ἀφικνοῦνται πρὸς τὴν Σικελίαν, καὶ ὁμοροὶ τοῖς Σικανοῖς οἰκῆσαντες ζύμπαντες μὲν Ἑλυμοὶ ἐκλήθησαν, πόλεις δ' αὐτῶν Ἐρυξ τε καὶ Ἐγεστα. προσξυνώκησαν δὲ αὐτοῖς καὶ Φωκέων τινὲς τῶν ἀπὸ Τροίας τότε χειμῶνι ἐς Λιβύην πρῶτον, ἔπειτα ἐς Σικελίαν ἀπ' αὐτῆς κατενεχθέντες. Σικελοὶ δ' ἐξ Ἰταλίας (ἐνταῦθα γὰρ ᾤκουν) διέβησαν ἐς Σικελίαν, φεύγοντες Ὀπικας, ὡς μὲν εἰκὸς καὶ λέγεται, ἐπὶ σχεδίων, τηρήσαντες τὸν πορθμὸν κατιόντος τοῦ ἀνέμου, τάχα ἂν δὲ καὶ ἄλλως πῶς ἐσπλεύσαντες. εἰσὶ δὲ καὶ νῦν ἔτι ἐν τῇ Ἰταλίᾳ Σικελοί, καὶ ἡ χώρα ἀπὸ Ἰταλοῦ βασιλέως τινὸς Σικελῶν, τοῦνομα τοῦτο ἔχοντος, οὕτως Ἰταλία ἐπωνομάσθη. ἐλθόντες δὲ ἐς τὴν Σικελίαν στρατὸς πολὺς, τοὺς τε Σικανούς κρατοῦντες μάχῃ ἀνέστειλαν πρὸς τὰ μεσημβρινὰ καὶ ἐσπέρια αὐτῆς, καὶ ἀντὶ Σικανίας Σικελίαν τὴν νῆσον ἐποίησαν καλεῖσθαι, καὶ τὰ κράτιστα τῆς γῆς ᾤκησαν ἔχοντες, ἐπεὶ διέβησαν, ἔτη ἐγγὺς τριακόσια πρὶν Ἑλλήνας ἐς Σικελίαν ἐλθεῖν· ἔτι δὲ καὶ νῦν τὰ μέσα καὶ τὰ πρὸς βορρᾶν τῆς νήσου ἔχουσιν. ᾤκουν δὲ καὶ Φοίνικες περὶ πᾶσαν μὲν τὴν Σικελίαν ἄκρας τε ἐπὶ τῇ θαλάσῃ ἀπολαβόντες καὶ τὰ ἐπικείμενα νησίδια ἐμπορίας ἔνεκεν τῆς πρὸς τοὺς Σικελούς· ἐπειδὴ δὲ οἱ Ἕλληνες πολλοὶ κατὰ θάλασσαν ἐπεσέπλεον, ἐκλιπόντες τὰ πλείω Μοτύην καὶ Σολόεντα καὶ Πάνορμον ἐγγὺς τῶν Ἑλύμων ζυνοικί-

'thoroughly;' as διαφυγεῖν, 'to flee *ithroughout*,' or 'thoroughly to escape;' διαναυμαγεῖν, 'of a *decisive* sea-fight;' διαφθελεῖν, 'to kill *utterly*;' διακωλύω, 'quite to prevent.' And (2) 'in different directions.' διαδιδράσκειν, 'to escape in *diverse directions*;' διασπᾶν, 'to drag *asunder*.'

προσξυνώκησαν] 'and besides there settled with them.'

κατενεχθέντες] 'carried down to the Sicilian coast.' κατὰ in composition, means usually, (1) 'down,' in the sense of 'to the bottom,' and thence 'entirely,' as κατακόπτειν, 'to cut down entirely;' κατακαλεῖν, 'to burn down.' Cf. καταφεύγειν:—and (2) 'against,' 'to the disadvantage of;' as καταγιγνώσκειν, 'to decide against;' καταιτιάσθαι, 'to bring a

charge against a man.'

ὡς μὲν εἰκός] To this corresponds τάχα δὲ ἂν ἄλλως, below.

ἐπωνομάσθη] 'was named by a designation found upon his.'

ἀνέστειλαν] Cf. on ch. 14, under ἀναψηφίσαι, for the force of ἀνδ in compound verbs.

ᾤκησαν ἔχοντες] 'they took possession of the best portions of the country, retaining them,' &c. Otherwise an imperfect would have been required, as, below, ᾤκουν is, 'were settled,' not, 'became settlers in it.'

ἀπολαβόντες] 'detaching them from the rest of the country by walls,' that is, 'fortifying.'

ἐπεσέπλεον] 'sailed to the islands after them.'

σαντες ἐνέμοντο, ξυμμαχία τε πίσυνοι τῇ τῶν Ἑλίων, καὶ ὅτι ἐντεῦθεν ἐλάχιστον πλοῦν Καρχηδῶν Σικελίας ἀπέχει. βάρβαροι μὲν οὖν τοσοῖδε Σικελίαν καὶ οὕτως ᾤκησαν.

Ἑλλήνων δὲ πρῶτοι Χαλκιδῆς ἐξ Εὐβοίας πλεύσαντες μετὰ 3
Θουκλέους οἰκιστοῦ Νάξον ᾤκισαν, καὶ Ἀπόλλωνος ἀρχηγέτου βωμὸν ὅστις νῦν ἔξω τῆς πόλεως ἐστὶν ἰδρύσαντο, ἐφ' ᾧ, ὅταν ἐκ Σικελίας θεωροὶ πλέωσι, πρῶτον θύουσιν. Συρακούσας δὲ τοῦ ἐχομένου ἔτους Ἀρχίας τῶν Ἡρακλειδῶν ἐκ Κορίνθου ᾤκισεν, Σικελούς ἐξελάσας πρῶτον ἐκ τῆς νήσου ἐν ᾗ νῦν οὐκέτι περικλυζομένη ἡ πόλις ἢ ἐντὸς ἐστὶν ὕστερον δὲ χρόνῳ καὶ ἡ ἔξω προστειχισθεῖσα πολυάνθρωπος ἐγένετο. Θουκλῆς δὲ καὶ οἱ Χαλκιδῆς ἐκ Νάξου ὀρμηθέντες ἔπει πέμπτῳ μετὰ Συρακούσας οἰκισθείσας Λεοντίνας τε πολέμῳ τοὺς Σικελούς ἐξελάσαντες οἰκίζουσιν, καὶ μετ' αὐτοὺς Κατάνην οἰκιστὴν δὲ αὐτοὶ Καταναῖοι ἐποίησαντο Εὐαρχον. κατὰ δὲ τὸν αὐτὸν 4
χρόνον καὶ Λάμεις ἐκ Μεγάρων ἀποικίαν ἄγων ἐς Σικελίαν ἀφίκετο, καὶ ὑπὲρ Παντακίου τε ποταμοῦ Τρώτιλόν τι ὄνομα χωρίον οἰκίσας, καὶ ὕστερον αὐτόθεν τοῖς Χαλκιδεῦσιν ἐς Λεοντίνας ὀλίγον χρόνον ξυμπολιτεύσας καὶ ὑπὸ αὐτῶν ἐκπεσὼν καὶ Θάψον οἰκίσας αὐτὸς μὲν ἀποθνήσκει, οἱ δ' ἄλλοι ἐκ τῆς Θάψου ἀναστάντες Ὑβλωνος βασιλέως Σικελοῦ προδόντος τὴν χώραν καὶ καθηγησαμένου Μεγαρέας ᾤκισαν τοὺς Ὑβλαίους κληθέντας. καὶ ἔτη οἰκήσαντες πέντε καὶ τεσσαράκοντα καὶ διακόσια ὑπὸ Γέλωνος τυράννου Συρακοσίων ἀνέστησαν ἐκ τῆς πόλεως καὶ χώρας. πρὶν δὲ ἀναστῆναι, ἔτεσιν ὕστερον ἑκατὸν ἢ αὐτοὺς οἰκῆσαι, Πάμιλλον πέμψαντες Σελινούντα

ξυμμαχία τε πίσυνοι] The two reasons for the conduct of the Phoenicians are differently constructed, (1) by means of an adjective, *πίσυνοι*; (2) by *ὅτι* with a verb, *ἀπέχει*. Cf. VI. 15, *ὡς διάφορος καὶ ὅτι ἐμνήσθη*.

πλοῦν ἀπέχει] This is really a cognate accusative after *ἀπέχει*, the true cognate accusative being rendered by the equivalent noun *πλοῦν*.

III. *προστειχισθεῖσα*] 'The outer city, as well as the inner (*προς*), being included in the wall.'

IV. *ξυμπολιτεύσας ἐς Λεοντίνας*] 'adopted into Leontium as a joint citizen.' Cf. the phrase *ἐς ἀνδρὰς τελεῖν*.

ὑπὸ αὐτῶν ἐκπεσὼν] Many neuter verbs, as *ἐκπίπτειν*, *ἀποθανεῖν*, *ἀναστῆναι*, &c. are constructed like passive verbs with *ὑπὸ* and a genitive, from their equivalence of meaning. Cf. *ὡς ἐν ἀξιώματι ὑπὸ τῶν δαστῶν*, ch. 15.

ἢ αὐτοὺς οἰκῆσαι] *αὐτοὶ* would have been more in accordance with the construction usually found, when the subject of the infinitive is the same as that

κτίζουσιν, καὶ ἐκ Μεγάρων τῆς μητροπόλεως οὔσης αὐτοῖς ἐπελθὼν ξυγκατέκτισεν. Γέλαν δὲ Ἀντίφημος ἐκ Ῥόδου καὶ Ἐντιμος ἐκ Κρήτης ἐποίκους ἀγαγόντες κοινῇ ἔκτισαν, ἔτει πέμπτῳ καὶ τεσσαρακοστῷ μετὰ Συρακουσῶν οἴκισιν. καὶ τῇ μὲν πόλει ἀπὸ τοῦ Γέλα ποταμοῦ τοῦνομα ἐγένετο, τὸ δὲ χωρίον οὗ νῦν ἡ πόλις ἐστὶ καὶ ὁ πρῶτον ἐτειχίσθη Λίνδιοι καλοῦνται· νόμιμα δὲ Δωρικὰ ἐτέθη αὐτοῖς. ἔτεσι δὲ ἐγγύτατα ὀκτῶ καὶ ἑκατὸν μετὰ τὴν σφετέραν οἴκισιν Γελῶφι Ἀκράγαντα ἔκτισαν, τὴν μὲν πόλιν ἀπὸ τοῦ Ἀκράγαντος ποταμοῦ ὀνομάσαντες, οἰκιστὰς δὲ ποιήσαντες Ἀριστόνουν καὶ Πυστίλον, νόμιμα δὲ τὰ Γελῶν δόντες. Ζάγκλη δὲ τὴν μὲν ἀρχὴν ἀπὸ Κύμης τῆς ἐν Ὀπικίᾳ Χαλκιδικῆς πόλεως ληστῶν ἀφικομένων ἐκίσθη, ὕστερον δὲ καὶ ἀπὸ Χαλκίδος καὶ τῆς ἄλλης Εὐβοίας πλῆθος ἐλθὼν ξυγκατενείμαντο τὴν γῆν καὶ οἰκιστὰι Περιήρης καὶ Κραταιμένης ἐγένοντο αὐτῆς, ὁ μὲν ἀπὸ Κύμης, ὁ δὲ ἀπὸ Χαλκίδος. ὄνομα δὲ τὸ μὲν πρῶτον Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα, ὅτι δρεπανοειδὲς τὴν ἰδέαν τὸ χωρίον ἐστὶ, τὸ δὲ δρέπανον οἱ Σικελοὶ ζάγκλον καλοῦσιν· ὕστερον δ' αὐτοὶ μὲν ὑπὸ Σαμίων καὶ ἄλλων Ἰώνων ἐκπίπτουσιν, οἱ Μήδους φεύγοντες προσέβαλον Σικελίᾳ, τοὺς δὲ Σαμίους Ἀναξίλας Ῥηγίωνων τύραννος οὐ πολλῷ ὕστερον ἐκβαλὼν καὶ τὴν πόλιν αὐτὸς ξυμμίκτων ἀνθρώπων οἰκίσας Μεσσήνην ἀπὸ τῆς ἑαυτοῦ
5 τὸ ἀρχαῖον πατρίδος ἀντωνόμασεν. καὶ Ἱμέρα ἀπὸ Ζάγκλης ἐκίσθη ὑπὸ Εὐκλείδου καὶ Σίμου καὶ Σάκωνος, καὶ Χαλκιδῆς

of the main verb already mentioned: as *φημι αὐτὸς εἶναι*, 'I say that I am.' Perhaps, as the main verb has not yet been mentioned here, this rule is violated.

οὔ] The place 'where' is put in the genitive; to this rule I think are to be referred the phrases, *κατέαγα τῆς κεφαλῆς*, *ὡς ποδῶν ἔχομαι*, *ὡς τάχους ἔχω*, *ὡς ξυμπυχίας ἔχω*, and the like; where all the genitives appear to me genitives of locality.

ξυγκατενείμαντο] The verb is in the plural because *πλῆθος* is equivalent to a plural noun—they joined with them

in distributing amongst themselves the whole of the land' (*κατὰ*).

προσέβαλον] sc. *τὰς ναῦς*. The usual meaning of *προσβάλλω* (besides the one here of 'landing') in Thucydides, is to attack a fortress or troops. *εἰσβάλλω*, 'to make an inroad into an enemy's territory.'

κατέκτισε] apparently, 'settled it down to order after the disturbance.'

V. *καὶ Χαλκιδῆς μὲν οἱ πλείστοι*] i. e. 'the majority came in the character of Chalcidians,' or, 'most of those who came were Chalcidians.'

μὲν οἱ πλείστοι ἦλθον εἰς τὴν ἀποικίαν, ξυνήκησαν δὲ αὐτοῖς καὶ ἐκ Συρακουσῶν φυγάδες στάσει νικηθέντες, οἱ Μυλητίδαι καλούμενοι· καὶ φωνὴ μὲν μεταξὺ τῆς τε Χαλκιδέων καὶ Δωρίδος ἐκράθη, νόμιμα δὲ τὰ Χαλκιδικά ἐκράτησεν. Ἄκραι δὲ καὶ Κασμέναι ὑπὸ Συρακοσίων ῥέκισθησαν, Ἄκραι μὲν ἐβδομήκοντα ἔτεσι μετὰ Συρακούσας, Κασμέναι δ' ἐγγὺς εἴκοσι μετὰ Ἄκρας. καὶ Καμάρινα τὸ πρῶτον ὑπὸ Συρακοσίων ῥέκισθη, ἔτεσιν ἐγγύτατα πέντε καὶ τριάκοντα καὶ ἑκατὸν μετὰ Συρακουσῶν κτίσιν· οἰκισταὶ δὲ ἐγένοντο αὐτῆς Δάσκων καὶ Μενέκωλος. ἀναστάτων δὲ Καμαριναίων γενομένων πολέμῳ ὑπὸ Συρακοσίων δι' ἀπόστασιν, χρόνῳ Ἰπποκράτης ὕστερον Γέλας τύραννος, λύτρα ἀνδρῶν Συρακοσίων αἰχμαλώτων λαβὼν τὴν γῆν τὴν Καμαριναίων, αὐτὸς οἰκιστὴς γενόμενος κατέκτισε Καμάριναν. καὶ αὖθις ὑπὸ Γέλωνος ἀνάστατος γενομένη τὸ τρίτον κατεῤῥήθη ὑπὸ Γέλωνος.

CH. VI. *Immediate cause of Athenian interference: Ambassadors sent to Segesta to ascertain the actual state of matters.*

ΤΟΣΑΥΤΑ ἔθνη Ἑλλήνων καὶ βαρβάρων Σικελίαν ἔκει, 6 καὶ ἐπὶ τοσσηδὲ οὖσαν αὐτὴν οἱ Ἀθηναῖοι στρατεῖν ὥρμητο, ἐφίεμενοι μὲν τῇ ἀληθεστάτῃ προφάσει τῆς πάσης ἄρξαι, βοηθεῖν δὲ ἅμα εὐπρεπῶς βουλόμενοι τοῖς ἑαυτῶν συγγενέσι καὶ τοῖς προσγεγεννημένοις συμμάχοις. μάλιστα δ' αὐτοὺς ἐξώρμησαν Ἐγεσταίων τε πρέσβεις παρόντες καὶ προθυμότερον ἐπικαλούμενοι. ὁμοροὶ γὰρ ὄντες τοῖς Σελινουντίοις εἰς πόλεμον καθέστασαν περὶ τε γαμικῶν τινῶν καὶ περὶ γῆς ἀμφισβητήτου, καὶ οἱ Σελινούντιοι Συρακοσίους ἐπαγόμενοι συμ-

νόμιμα δὲ τὰ Χαλκιδικά ἐκράτησεν] 'As for their institutions, the Chalcidic institutions prevailed,' not, 'the Chalcidic institutions prevailed.'

VI. ὁρμητο] pluperf. pass. from ὁρμάω. The following words are in use in Thucydides:

(1) ὁρμάω, 'to impel'; ὁρμάομαι, 'to impel oneself,' or, 'to be bent on a thing.'

(2) ὁρμέω, 'to be at anchor'; ὁρμίζω, 'to bring a ship to anchor'; ὁρμίζομαι,

'to bring oneself to anchor.'

προσγεγεννημένους] 'gained additionally afterwards.'

Ἐγεσταίων τε] The particle *τε* is out of its place; as the *τε* ought to follow that word which has a similar word in the second clause, beginning with *καί*, to correspond to it; consequently, as *παρόντες* and *ἐπικαλούμενοι* correspond, the *τε* should follow *παρόντες*; *παρόντες τε καὶ ἐπικαλούμενοι*.

ἐπαγόμενοι] 'calling in to their aid.'

μάχους κατείργον αὐτοὺς τῷ πολέμῳ καὶ κατὰ γῆν καὶ κατὰ θάλασσαν ὥστε τὴν γενομένην ἐπὶ Λάχης καὶ τοῦ προτέρου πολέμου Λεοντίνων οἱ Ἐγεσταῖοι ξυμμαχίαν ἀναμιμνήσκοντες τοὺς Ἀθηναίους ἐδέοντο σφίσι ναῦς πέμψαντας ἐπαμῦναι, λέγοντες ἄλλα τε πολλὰ καὶ κεφάλαιον, εἰ Συρακόσιοι Λεοντίνους τε ἀναστήσαντες ἀτιμώρητοι γενήσονται καὶ τοὺς λοιποὺς ἔτι ξυμμάχους αὐτῶν διαφθείροντες αὐτοὶ τὴν ἅπασαν δύναμιν τῆς Σικελίας σχήσουσιν, κίνδυνον εἶναι μὴ ποτε μεγάλη παρασκευῇ Δωριῆς τε Δωριεῦσι κατὰ τὸ ξυγγενὲς καὶ ἅμα ἅποικοι τοῖς ἐκπέμψασι Πελοποννησίοις βοηθήσαντες καὶ τὴν ἐκείνων δύναμιν ξυγκαθέλωσιν· σῶφρον δ' εἶναι μετὰ τῶν ὑπολοίπων ἔτι ξυμμάχων ἀντέχειν τοῖς Συρακοσίοις, ἄλλως τε καὶ χρήματα σφῶν παρεξόντων ἐς τὸν πόλεμον ἱκανά. ὧν ἀκούοντες οἱ Ἀθηναῖοι ἐν ταῖς ἐκκλησίαις τῶν τε Ἐγεσταίων πολλάκις λεγόντων καὶ τῶν ξυναγορευόντων αὐτοῖς ἐψηφίσαντο πρέσβεις πέμψαι πρῶτον ἐς τὴν Ἐγεσταν περὶ τε τῶν χρημάτων σκεψομένους εἰ ὑπάρχει ὥσπερ φασὶν ἐν τῷ κοινῷ καὶ ἐν τοῖς ἱεροῖς, καὶ τὰ τοῦ πολέμου ἅμα πρὸς τοὺς Σελινουντίους ἐν ὅτῳ ἐστὶν εἰσομένους.

προσαγόμενοι would be 'bringing over to their side.'

κατείργων] 'Were then engaged in hemming them *completely* in.' The proper force of the imperfect appears to be, the representation of an action which, at a definite past time was going on, but was not yet completed. From this seem to be really derived its other meanings of comparatively long duration, intention never fulfilled, attempt unsuccessful, and the like. The aorist, on the contrary, is used to describe single past occurrences, put forward barely and purely in the way of narrative, without relation of time. In continued narratives, an imperfect often differs very little from an aorist; the action being

pointed out as the beginning of one or more undertakings; or as rather longer. Such words as *πέμπειν*, *κελεύειν*, are often thus used.

ἀναμιμνήσκοντες] For this word, and *ἀναστήσαντες*, see on ch. 14, under *ἀναψηφίσαι*.

ξυγκαθέλωσι] 'join in utterly pulling down, or destroying.'

ὧν ἀκούοντες] This is a rare instance of *ἀκούω* governing two genitives; one of the thing heard, and the other of the person from whom it is heard; 'hearing this both from the repeated statements of the ambassadors from Segesta, and their advocates at Athens.' The usual construction is an accusative of the thing, and a genitive of the person.

CH. VII. *Hostilities between Argos and Sparta. Movements of the Athenians in Macedonia.*

ΚΑΙ οἱ μὲν πρέσβεις τῶν Ἀθηναίων ἀπεστάλησαν ἐς τὴν 7
Σικελίαν Λακεδαιμόνιοι δὲ τοῦ αὐτοῦ χειμῶνος καὶ οἱ ξύμμα-
χοι πλὴν Κορινθίων στρατεύσαντες ἐς τὴν Ἀργεῖαν τῆς τε
γῆς ἔτεμον οὐ πολλὴν καὶ σίτον ἀνεκομίσαντό τινα ζεύγη κυ-
μίσαντες, καὶ ἐς Ὀρνεὰς κατοικίσαντες τοὺς Ἀργείων φυγάδας
καὶ τῆς ἄλλης στρατιᾶς παρακαταλιπόντες αὐτοῖς ὀλίγους, καὶ
σπεισάμενοί τινα χρόνον ὥστε μὴ ἀδικεῖν Ὀρνεάτας καὶ Ἀρ-
γείους τὴν ἀλλήλων, ἀπεχώρησαν τῷ στρατῷ ἐπ' οἶκου. ἐλ-
θόντων δὲ Ἀθηναίων οὐ πολλῶ ὕστερον ναυσὶ τριάκοντα καὶ
ἐξακοσίους ὀπλίταις, οἱ Ἀργεῖοι μετὰ τῶν Ἀθηναίων παν-
στρατιᾷ ἐξελθόντες τοὺς ἐν Ὀρνεαῖς μίαν ἡμέραν ἐπολιόρκουν
ὑπὸ δὲ νύκτα αὐλισαμένου τοῦ στρατεύματος ἄποθεν ἐκδιδράσ-
κουσιν οἱ ἐκ τῶν Ὀρνεῶν. καὶ τῇ ὕστεραίᾳ οἱ Ἀργεῖοι ὡς
ἦσθοντο, κατασκάψαντες τὰς Ὀρνεὰς ἀνεχώρησαν, καὶ οἱ
Ἀθηναῖοι ὕστερον ταῖς ναυσὶν ἐπ' οἶκου.

Καὶ ἐς Μεθώνην τὴν ὁμορον Μακεδονίᾳ ἱππέας κατὰ θά-
λασσαν κομίσαντες Ἀθηναῖοι σφῶν τε αὐτῶν καὶ Μακεδόνων
τοὺς παρὰ σφίσι φυγάδας ἐκακούργουν τὴν Περδίκκου. Λακε-
δαιμόνιοι δὲ πέμψαντες παρὰ Χαλκιδέας τοὺς ἐπὶ Θράκης,
ἄγοντας πρὸς Ἀθηναίους δεχημέρους σπονδάς, ξυμπολεμεῖν
ἐκέλευον Περδίκκᾳ· οἱ δ' οὐκ ἤθελον. καὶ ὁ χειμὼν ἐτελεύτα,
καὶ ἕκτον καὶ δέκατον ἔτος ἐτελεύτα τῷ πολέμῳ τῷδε ὃν Θου-
κυδίδης ξυνέγραψεν.

VII. παρακαταλιπόντες] 'leaving behind with them.'

τὴν ἀλλήλων] sc. χώραν or γῆν. This ellipse is common : cf. οἱ γε ἐπὶ τὴν ἡμετέραν ἦλθον, VII. 68; also τὴν Περδίκκου, in this same chapter.

οἱ ἐκ τῶν Ὀρνεῶν] 'The men in Orneæ.' Whatever words come between the article and the noun expressed or understood, must be construed as epithets of the noun, and never be taken separately. The use of ἐκ here, is owing

to a species of attraction exerted by the sense of 'motion out of' existing in the verb ἐκδιδράσκουσιν. The whole phrase may be considered a contracted expression for οἱ ἐν Ὀρνεαῖς ἐκ τῶν Ὀρνεῶν ἐκδιδράσκουσιν. Cf. οἱ ἀπὸ τῶν καταστρωμάτων ἐχρώντο, VII. 70, 'the men on deck hurled javelins from it.' Cf. also οἱ ἐκ Πύλου ληφθέντες, 'those who were taken at, and brought from Pylus.'

ἐτελεύτα] 'was drawing to its close.' The aorist would be 'absolutely ended.'

CH. VIII. *Return of the ambassadors from Segesta; war determined on, and generals appointed.*

8
B. C. 415. ΤΟΥ δ' ἐπιγιγνομένου θέρους ἅμα ἦρι οἱ τῶν Ἀθηναίων πρέσβεις ἦκον ἐκ τῆς Σικελίας, καὶ οἱ Ἑγεσταῖοι μετ' αὐτῶν ἄγοντες ἐξήκοντα τάλαντα ἀσήμου ἀργυρίου ὡς ἐς ἐξήκοντα ναῦς μηνὸς μισθόν, ἃς ἐμελλον δεήσεισθαι πέμπειν. καὶ οἱ Ἀθηναῖοι ἐκκλησίαν ποιήσαντες καὶ ἀκούσαντες τῶν τε Ἑγεσταίων καὶ τῶν σφετέρων πρέσβεων τὰ τε ἄλλα ἐπαγωγὰ καὶ οὐκ ἀληθῆ, καὶ περὶ τῶν χρημάτων ὡς εἴη ἐτοῖμα ἔν τε τοῖς ἱεροῖς πολλὰ καὶ ἐν τοῖς κοινοῖς, ἐψηφίσαντο ναῦς ἐξήκοντα πέμπειν ἐς Σικελίαν καὶ στρατηγούς αὐτοκράτορας Ἀλκιβιάδην τε τὸν Κλεινίου καὶ Νικίαν τὸν Νικηράτου καὶ Λάμαχον τὸν Ξενοφάνους, βοηθοὺς μὲν Ἑγεσταίοις πρὸς Σελινουντίους, ξυγκατοικίσαι δὲ καὶ Λεοντίνους, ἣν τι περιγίγνηται αὐτοῖς τοῦ πολέμου, καὶ τὰλλα τὰ ἐν τῇ Σικελίᾳ πράξαι ὅπῃ ἂν γιγνώσκωσιν ἄριστα Ἀθηναίοις. μετὰ δὲ τοῦτο ἡμέρα

VIII. ἀκούσαντες τῶν τε Ἑγεσταίων ... τὰ τε ἄλλα] This is an instance of the proper construction of ἀκούω; viz. a genitive of the person from whom, and an accusative of the thing which. Cf. ταῦτα Καλυψοῦς ἤκουσα, *Od.* XII. 389. In the sentence before this, the use of ἐμελλον with a future is to be observed. The present tense after this verb is more rare, and the aorist is altogether doubtful.

ὡς εἴη] The optative is used because the clause represents in the way of narrative what the ambassadors said, and therefore falls under the rule of the 'oratio obliqua.' The corresponding clauses in this sentence are τὰ τε ἄλλα, and καὶ περὶ τῶν χρημάτων.

ἣν τι περιγίγνηται] 'If anything connected with the war remain over and above to them: 'if they gain any superiority.' Just before, the two objects of the expedition are stated in different ways, βοηθοὺς μὲν, and ξυγκατοικίσαι δέ.

ὅπῃ ἂν γιγνώσκωσιν] The ἂν must be taken with ὅπῃ in the sense of 'soever,'

not with the verb. When ἂν is added to a relative pronoun, it gives the sense of 'cunque' to the pronoun, and then, to suit this sense of indefiniteness, the conjunctive must be used. So in the next chapter, ἥ ἂν γιγνώσκω, is, 'in what way soever,' 'quocunque modo,' 'I think best.' In the 'oratio obliqua,' this conjunctive passes into the optative, without ἂν. This is true also, if the verb on which the relative clause depends is in the past tense. For instance, βουλεύσομαι ὅτι ἂν δύνωμαι ἀγαθόν, becomes ἔφη ὅτι βουλεύσοιτο ὅτι δύναιτο ἀγαθόν, and ἀποκτείνουσι ὅσους ἂν λάβωσιν, in the past becomes ἀπέκτειναν ὅσους λάβοιεν. When, consequently, in a clause both a relative and the optative with ἂν occur, the ἂν goes with the optative in the regular way; ἀρξομαι ἐντεῦθεν ὅθεν ἂν μάθοιτε, i. e. ὅθεν μάθοιτε ἂν. In somewhat later writers ἂν alone is found with a conjunctive; but this is a different word, and is a contraction from ἐάν, 'if.' In the tragedians and Thucydides this is almost invariably written ἦν.

πέμπτη ἐκκλησία αὖθις ἐγίγνετο, καθ' ὃ τι χρὴ τὴν παρασκευὴν ταῖς ναυσὶ τάχιστα γίγνεσθαι, καὶ τοῖς στρατηγοῖς, εἴ του προσδέοιντο ψηφισθῆναι ἐς τὸν ἔκπλουν. καὶ ὁ Νικίας ἀκούσιος μὲν ἡρημένος ἄρχειν, νομίζων δὲ τὴν πόλιν οὐκ ὀρθῶς βεβουλευθῆναι, ἀλλὰ προφάσει βραχείᾳ καὶ εὐπρεπεὶ τῆς Σικελίας ἀπάσης, μεγάλου ἔργου, ἐφίεσθαι, παρελθὼν ἀποτρέψαι ἐβούλετο, καὶ παρῇνει τοῖς Ἀθηναίοις τοιάδε.

CH. IX.—XIV. *Nicias' speech against the expedition.*

“Ἡ μὲν ἐκκλησία περὶ παρασκευῆς τῆς ἡμετέρας ἦδε ξυνε- 9
λέγη, καθ' ὃ τι χρὴ ἐς Σικελίαν ἐκπλεῖν· ἐμοὶ μέντοι δοκεῖ καὶ
περὶ αὐτοῦ τούτου ἔτι χρῆναι σκέψασθαι, εἰ ἄμεινόν ἐστιν
ἐκπέμπειν τὰς ναῦς, καὶ μὴ οὕτω βραχείᾳ βουλῇ περὶ μεγάλων
πραγμάτων ἀνδράσιν ἀλλοφύλοις πειθόμενους πόλεμον οὐ
προσθήκοντα ἄρσθαι. καίτοι ἔγωγε καὶ τιμῶμαι ἐκ τοῦ τοιοῦ-
του καὶ ἦσσαν ἐτέρων περὶ τῷ ἔμαντοῦ σώματι ὀρρωδῶ, νομί-
ζων ὁμοίως ἀγαθὸν πολίτην εἶναι ὅς ἂν καὶ τοῦ σώματός τι
καὶ τῆς οὐσίας προνοῇται· μάλιστα γὰρ ἂν ὁ τοιοῦτος καὶ τὰ
τῆς πόλεως δι' ἐαυτὸν βούλοιτο ὀρθοῦσθαι. ὅμως δὲ οὔτε ἐν
τῷ πρότερον χρόνῳ διὰ τὸ προτιμᾶσθαι εἶπον παρὰ γνώμην
οὔτε νῦν, ἀλλὰ ἥ ἂν γιγνώσκω βέλτιστα, ἐρῶ. καὶ πρὸς μὲν
τοὺς τρόπους τοὺς ὑμετέρους ἀσθενὴς ἂν μου ὁ λόγος εἴη, εἰ
τά τε ὑπάρχοντα σώζειν παραινοίην καὶ μὴ τοῖς ἐτοίμοις περὶ
τῶν ἀφανῶν καὶ μελλόντων κινδυνεύειν· ὥς δὲ οὔτε ἐν καιρῷ
σπεύδετε οὔτε ῥαδίᾳ ἐστὶ κατασχεῖν ἐφ' ἃ ὥρμησθε, ταῦτα

μεγάλου ἔργου] This genitive is in apposition to τῆς Σικελίας.

IX. ἡ μὲν ἐκκλησία] This μὲν has no δέ to correspond to it, but is followed instead by μέντοι in the next clause as a stronger particle.

μέντοι] The particle τοι seems to be an old dative for τῷ, ‘in this respect,’ ‘in this view.’ Taking therefore into account the proper force of μὲν mentioned in ch. I, the meaning will be, ‘for one thing this certainly is true,’ with an idea of opposition to something preceding. Its general force in actual use

may be given by ‘however,’ ‘to be sure,’ with an opposition, as I said, to something going before.

καίτοι] This particle seems to mean ‘and that,’ with the notion of something yet to be considered. Hence it is always corrective, and equivalent to ‘and yet.’

ἐκ τοῦ τοιοῦτου] sc. ἐκ τοῦ πολέμου. Below, καὶ τὰ τῆς πόλεως is, ‘the city as well as himself.’

καὶ πρὸς μὲν] To this ὡς δὲ οὔτε ἐν καιρῷ corresponds.

ἐφ' ἃ ὥρμησθε] sc. οὔτε ταῦτα ἐφ' ἃ ὥρμησθε ῥαδίᾳ ἐστι. Κατασχεῖν is ‘to

10 διδάξω. φημί γὰρ ὑμᾶς πολεμίους πολλοὺς ἐνθάδε ὑπολιπόν-
τας καὶ ἐτέρους ἐπιθυμεῖν ἐκείσε πλεύσαντας δεῦρο ἐπαγαγέ-
σθαι. καὶ οἴεσθε ἴσως τὰς γενομένας ὑμῖν σπονδὰς ἔχειν τι
βέβαιον, αἱ ἡσυχάζοντων μὲν ὑμῶν ὀνόματι σπονδαὶ ἔσονται
(οὕτω γὰρ ἐνθένδε τε ἄνδρες ἔπραξαν αὐτὰς καὶ ἐκ τῶν ἐναν-
τίων), σφαλέντων δέ που ἀξιάχρεω δυνάμει ταχεῖαν τὴν ἐπι-
χείρησιν ἡμῖν οἱ ἐχθροὶ ποιήσονται, οἷς πρῶτον μὲν διὰ συμ-
φορῶν ἢ ξύμβασις καὶ ἐκ τοῦ αἰσχύονος ἢ ἡμῖν κατ' ἀνάγκην
ἐγένετο, ἔπειτα ἐν αὐτῇ ταύτῃ πολλὰ τὰ ἀμφισβητούμενα
ἔχομεν. εἰσὶ δ' οἱ οὐδὲ ταύτην πω τὴν ὁμολογίαν ἐδέξαντο,
καὶ οὐχ οἱ ἀσθενέστατοι· ἀλλ' οἱ μὲν ἀντικρυς πολεμοῦσιν, οἱ
δὲ καὶ διὰ τὸ Λακεδαιμονίους ἔτι ἡσυχάζειν δεχημέροις σπον-
δαῖς καὶ αὐτοὶ κατέχονται. τάχα δ' ἂν ἴσως, εἰ δίχα ἡμῶν τὴν
δύναμιν λάβοιεν, ὅπερ νῦν σπεύδομεν, καὶ πάνυ ἂν ξυνεπιθεῖντο
μετὰ Σικελιωτῶν, οὓς πρὸ πολλῶν ἂν ἐτιμήσαντο ξυμμάχους
γενέσθαι ἐν τῷ πρὶν χρόνῳ. ὥστε χρὴ σκοπεῖν τινὰ αὐτά,
καὶ μὴ μετεώρῳ τε πόλει ἀξιούν κινδυνεύειν, καὶ ἀρχῆς ἄλλης
ὀρέγεσθαι πρὶν ἢν ἔχομεν βεβαιωσώμεθα, εἰ Χαλκιδῆς γε οἱ

obtain possession; κατέχευ, 'to possess; the usual distinction between an aorist and a present infinitive.

X. αὐτὰς] Another reading is αὐτά, viz. 'matters in general connected with the treaty.' The words do not mean that the concluders of the peace purposely made it on this unsatisfactory footing, but that certain individuals had contrived, by their intrigues, to instil mutual suspicions into the minds of the two parties between whom the treaty had been made.

ταχεῖαν τὴν ἐπικήρησιν] This position of the adjective before the article and noun, is to be noticed. Here it assumes the certainty of an attempt, and states the celerity of it: 'The attempt they intend to make, they will make quickly.' Cf. πολλὰ τὰ ἀμφισβητούμενα ἔχομεν, just below.

πρῶτον μὲν] To this, ἔπειτα ἐν αὐτῇ &c. corresponds, the δέ being omitted; cf. πρῶτον μὲν ἐπὶ τῆς Σικελίας... ἔπειτα εἰ

κατορθώσειαν, VII. 66. The reason of its omission is that words like ἔπειτα, εἰτα, in themselves express an opposition to what goes before.

καὶ αὐτοί] i. e. 'They, as well as the Lacedæmonians,' and οἱ δὲ καί is, 'others besides them.'

οὓς πρὸ πολλῶν] sc. καὶ τὸ συμμάχους γενέσθαι τοῖς δε, &c. resolving the relative pronoun into a copulative and a demonstrative.

μετεώρῳ] This word is used in Thucydides of a ship out in the open sea, in deep water; cf. καθορώσι τὰς τῶν Κερκυραίων ναῦς μετεώρους τε καὶ ἐπὶ σφῶς πλεούσας, I. 48. "Ὅσοι μὴ μετέωροι ἐδλωσαν, κατενχθέντες ἐξέπεσον ἐς τὸ στρατόπεδον, VII. 71. Perhaps the word is used in the same sense metaphorically, 'not to risk the state in deep water, out at sea,' as it were, 'and far from land.'

πρὶν ἢν ἔχομεν βεβαιωσώμεθα] Πρὶν ἂν (occasionally as here the ἂν is omitted,

ἐπὶ Θράκης ἔτη τοσαῦτα ἀφαστῶτες ἀφ' ἡμῶν ἔτι ἀχείρωτοι
εἰσι καὶ ἄλλοι τινὲς κατὰ τὰς ἡπείρους ἐνδοιαστῶς ἀκροῶνται.
ἡμεῖς δὲ Ἐγεσταίοις δὴ οὖσι ξυμμάχοις ὡς ἀδικουμένοις ὀξέως

cf. *μὴ στέναξε πρὶν μάθῃ*, Soph. *Philoct.* 917) can only be used in a negative sentence, with the conjunctive, with reference to a condition which has not yet taken place; οὐ *χρὴ μ' ἐνθένδε ἀπελθεῖν πρὶν ἂν δῶ δίκην*. Xenoph. *Anab.* v. 7, 5. Distinct from this is the use of *πρὶν* with an indicative: that construction can only be employed when the event has already taken place; cf. *παρὰλήσια δὲ καὶ οἱ ἐπὶ τῶν νεῶν αὐτοῖς ἔπαθον, πρὶν γε δὴ οἱ Συρακόσιοι ἔτρεψαν*. VII. 71. 'Until the Syracusans *did* actually rout them;' *ἐθαύμαζον τοὺς Κορινθίους... πρὶν ἰδόντες εἶπαι*, 'until they actually saw,' I. 51. The infinitive with *πρὶν* seems to denote a *simple relation of time* to an action which has taken place, or to one conceived, which is hindered; the relation in the former case being stated without any emphasis whatever. *ἡμεῖς Μεσσήνην εἰλομεν πρὶν Πέλοπος λαβεῖν τὴν βασιλείαν*. Isocr. *Archid.* 26. Here the second clause merely denotes a simple relation, without having any prominence attached to it. I think if the indicative *ἔλαβον* were used, this latter clause would be far more emphatic. However this may be, there is a marked distinction between *πρὶν*, with the indicative, and *πρὶν ἂν* with the conjunctive. In fact, all particles of time have this double construction: the former denoting the actual occurrence in the past, the other, the future contingency. In this latter case they take *ἂν* with the conjunctive. *ἦλθεν ἔστε ἀφίκετο*, 'he marched until he came;' *ἐλθ' ἔστ' ἂν ἀφίκηται*, 'he will march until he reach.' This conjunctive becomes in the oratio obliqua the optative without *ἂν*: for instance, *δεῖ μαθάνειν ἕως ἂν γένηται* becomes *ἐφ' ἧ δὲν μαθάνειν ἕως γένοιτο*.

εἰ Χαλκιδῆς γε] The meaning of *γε* is

usually 'quidem,' 'at least,' adding emphasis to, or limiting, the word it accompanies. *ἀνὴρ δοτὶς πυντός γε*, 'at least a prudent man.' It differs from *μέν* in this, that *μέν* excludes other suppositions, and therefore has *δέ* to correspond to it; *γε* only points out distinction above others, without excluding them. For instance, *οὐ μὲν φήσ*, implies, that *I* deny it; but *ὡς σὺ γε φήσ* implies nothing of the kind, but that you say it whether others do or not. It is to be observed, that in *εἰ...γε* with a word intervening as above, the *γε* affects that word; in *εἰ γε*, the *γε* affects the whole clause. Also *εἰ γε* differs from *εἴπερ* in this, that the latter denotes an uncertain supposition, whereas the former generally assumes the truth of it, and is almost 'since.'

'Ἐγεσταίοις δὴ'] The particle *δὴ* is the strong form of *δέ*: as this last draws attention to the word or clause with which it stands as distinguished from something preceding, so *δὴ* insists on the second, to the exclusion altogether of the first: it means therefore 'leave all intermediate, and come to that and stop.' A main use of it is to strengthen, limit, or define the word it follows, and add emphasis to it. For instance, *μόνος δὴ*, *all* alone; with numerals *τρεῖς δὴ*, *full* three, no more, no less. Hence it is common with *μέγας*, *πολύς*, and above all with superlatives; as *πλείστοι δὴ*, *decidedly* the most; so *ὅς δὴ*, the *exact* man who; *ὅλος δὴ σὺ*, *just* such a man as you; *σὺ δὴ ἔπραξας*, you of all people. It also is used of things generally admitted, (every one has come to that conclusion). Lastly, a common use of *δὴ* in Thucydides derived from this, is one of bitter irony, in connexion with nouns and adjectives, as here: 'Ἐγεσταί-

βοηθοῦμεν· ὅφ' ὧν δ' αὐτοὶ πάλαι ἀφεστῶτων ἀδικούμεθα, ἔτι
 11 μέλλομεν ἀμύνεσθαι. καίτοι τοὺς μὲν κατεργασάμενοι κἂν
 κατάσχοιμεν· τῶν δ' εἰ καὶ κρατήσαιομεν, διὰ πολλοῦ γε καὶ
 πολλῶν ὄντων χαλεπῶς ἂν ἄρχειν δυναίμεθα. ἀνόητον δ' ἐπὶ
 τοιούτους ἰέναι ὧν κρατήσας τε μὴ κατασχῆσαι τις καὶ μὴ
 κατορθώσας μὴ ἐν τῷ ὁμοίῳ καὶ πρὶν ἐπιχειρῆσαι ἔσται. Σι-
 κελιώται δ' ἂν μοι δοκοῦσιν, ὥς γε νῦν ἔχουσι, καὶ ἔτι ἂν ἦσ-
 σον δεινοὶ ἡμῖν γενέσθαι, εἰ ἄρξειαν αὐτῶν Συρακούσιοι· ὅπερ
 οἱ Ἑγεσταῖοι μάλιστα ἡμᾶς ἐκφοβοῦσιν. νῦν μὲν γὰρ κἂν ἑλ-
 θοιεν ἴσως Λακεδαιμονίων ἕκαστοι χάριτι, ἐκείνως δ' οὐκ εἰκὸς
 ἀρχὴν ἐπὶ ἀρχὴν στρατεῦσαι· ᾧ γὰρ ἂν τρόπῳ τὴν ἡμετέραν
 μετὰ Πελοποννησίων ἀφέλωνται, εἰκὸς ὑπὸ τῶν αὐτῶν καὶ τὴν

οὐς δὴ οὐσι ξυμμάχοις, 'those pretended allies;' cf. αὐτῶν μοι δοκοῦσιν, 'independent forsooth as you say.' III. 10. τοὺς Ἀθηναίους φίλους δὴ ὄντας μὴ εἶσαι ἀμαρτεῖν, 'those friends of yours as they forsooth profess to be,' VI. 80. Cf. κατὰ χρησμὸν δὴ τῶνα, III. 104, and ὡς κατ' εὐνοίαν δὴ, IV. 46.

XI. κατεργασάμενοι] 'If we defeated them, we could establish ourselves in complete mastery over them.'

εἰ καὶ] In *εἰ καὶ* the *καὶ* is 'even,' and refers to the whole sentence, 'if we were even to go so far as to conquer.' In *καὶ εἰ* the *καὶ* refers only to the condition, putting it in the least favorable light. Consequently the first usually assumes the truth of the supposition, the second does not.

διὰ πολλοῦ γε] The *γε*, as stated above, qualifies πολλοῦ, limiting the generality of the assertion, 'at least as they are far removed.'

μὴ κατασχῆσαι] 'Will not be able to hold them down in our power.' This use of *μὴ* to negative a relative clause is explained elsewhere: see ch. 36. If *οὐ* were the reading here, the expression would no longer be indefinite, but τοιούτους would refer to some definite persons already mentioned.

ἂν μοι δοκοῦσιν] Both the particles

refer to γενέσθαι, the second *ἂν* being merely a repetition of the first after the intervening clause ὡς γε νῦν ἔχουσι. This arises, I think, from the anxiety of the Greeks to put forward prominently the fact that it was only a supposed assertion they were making. For a similar repetition cf. I. 76, 77 et sæpius. ὡς γε νῦν ἔχουσι, means, 'at least looking at their condition now.'

εἰ ἀρξειαν] 'if they were to become their masters.' ἀρχειν above means 'to rule them continually.'

ὅπερ ἐκφοβοῦσιν ἡμᾶς] This is generally explained ὅπερ ἐκφοβοῦντες ἡμᾶς λέγουσι. I think rather it is this: many verbs in Greek, besides their regular case, as transitive verbs, are constructed with an accusative of a neuter pronoun, something after the manner of a cognate accusative; for instance, παραβαλεῖν τόδε means not, 'I transgress this law,' but, 'this is the transgression I commit;' χρῶμαι τόδε, 'this is the use I make;' and so on. In the same way it appears to me, ἐκφοβῶ τόδε may imply 'this is the fear I cause;' and ἡμᾶς is the regular accusative governed by the notion of terrifying. Similarly I explain, ταῦτα ὥμλησε ἡ νεότης in ch. 17.

κἂν ἔλθοιεν] 'they might even proceed to the length of coming.'

σφετέραν διὰ τοῦ αὐτοῦ καθαιρεθῆναι. ἡμᾶς δ' ἂν οἱ ἐκεῖ Ἑλλήνες μάλιστα μὲν ἐκπεπληγμένοι εἴεν εἰ μὴ ἀφικοίμεθα, ἔπειτα δὲ καὶ εἰ δεῖξαντες τὴν δύναμιν δι' ὀλίγου ἀπέλθοιμεν· εἰ δὲ σφαλεῖν μὲν τι, τάχιστ' ἂν ὑπεριδόντες μετὰ τῶν ἐνθάδε ἐπιθῆντο. τὰ γὰρ διὰ πλείστον πάντες ἴσμεν θαυμαζόμενα, καὶ τὰ πείραν ἥκιστα τῆς δόξης δόντα. ὅπερ νῦν ὑμεῖς ὦ Ἀθηναῖοι ἐς Λακεδαιμονίους καὶ τοὺς ξυμμάχους πεπόνθατε· διὰ τὸ παρὰ γνώμην αὐτῶν πρὸς ἡμᾶς ἐφοβείσθε τὸ πρῶτον περιγενῆσθαι, καταφρονήσαντες ἤδη καὶ Σικελίας ἐφίεσθε. χρὴ δὲ μὴ πρὸς τὰς τύχας τῶν ἐναντίων ἐπαίρεσθαι, ἀλλὰ τὰς διανοίας κρατήσαντας θαρρεῖν· μὴδὲ Λακεδαιμονίους ἄλλο τι ἡγήσασθαι ἢ διὰ τὸ αἰσχρὸν σκοπεῖν ὅτῳ τρόπῳ ἔτι καὶ νῦν, ἢν δύνωνται, σφίλαντες ἡμᾶς τὸ σφέτερον ἀπρεπὲς εὖ θήσονται, ὅσῳ καὶ περὶ πλείστον καὶ διὰ πλείστον δόξαν ἀρετῆς μελε-

διὰ τοῦ αὐτοῦ] 'in the same way,' 'by the same means'; διὰ with a genitive denotes direct *instrumentality*, δι' εὐνοίας φ' ἐδῶκε σῶζεν, 'per benevolentiam,' II. 40; διὰ with an accusative, οὐδὲν, δαπάνης δι' ἣν ὠφελᾷ, 'propter quos sumptus,' I. 83.

ἐκπεπληγμένοι εἴεν] This verb governs an accusative, as being equivalent to a verb of fearing; cf. τὰς δολοφύσεις τῶν ἀπογεννημένων οἱ οἰκεῖοι ἐξέκαμνον, II. 51, 'they were weary of,' and so 'disregarded,' or 'abandoned.' Compare the use of 'egredi,' in Latin with an accusative as equivalent to 'relinquere;' cf. also μὴ αὐτὴν καταπληγῆτε δεισαντες, VI. 76.

ἔπειτα δὲ καὶ εἰ] The καὶ is not to be joined with εἰ in the sense 'even on the supposition,' but refers to ἐκπεπληγμένοι εἴεν repeated. 'And secondly, they would also be dismayed if.'

ὅπερ] The affix περ is connected with περὶ, περᾶν, &c., and has the idea of 'through,' 'thoroughly;' it adds therefore positiveness, emphasis to the word it accompanies; ὅσπερ, 'the exact man,' and so on.

πρὸς ἡμᾶς ἐφοβείσθε] 'compared to your

fears.' This meaning of 'comparison' is not infrequent. Cf. πρὸς πάντας τοὺς ἄλλους Συρακόσιοι αὐτὰ πλεῖον ἐπορίσαντο, VII. 58, 'a larger share compared to the rest;' cf. also I. 10, πρὸς τὰς μεγίστας &c.

ἤδη] 'straightway.' ἤδη is probably more or less connected with δῆ, and therefore has the idea of 'no interval existing, but coming to this at once,' or 'forthwith;' see ch. 10, on δῆ.

κρατήσαντας θαρρεῖν] 'to feel confidence only when we have crushed the spirits of our enemies.'

ἄλλο τι...] These words are not governed by σκοπεῖν, but by ποιεῖν understood, 'are doing ought else but considering;' cf. εἰ μὲν ὑπονοίας τῶν μελλόντων λογιόμενοι ἢ ἄλλο τι ξυνήκετε ἢ βουλευσάμενοι. V. 87, sc. ἄλλο τι ποιήσάμενοι. For a corresponding use of τί ἄλλο, cf. τί ἄλλο ἢ πατέρας τοὺς ὑμετέρους καταλείψετε, III. 58; sc. τί ἄλλο ποιήσετε ἢ.... Cf. also οὐδὲν γὰρ ἄλλο ἢ πόλει ἐψέκασαν, VII. 75.

περὶ πλείστον &c.] ὅσῳ ὑπὲρ πάντα τὰ ἄλλα τῆς δόξης θηρῶνται καὶ ἐν πλείστῳ χρόνῳ μελετῶσιν αὐτήν, Schol.

- τῶσιν. ὥστε οὐ περὶ τῶν ἐν Σικελίᾳ Ἑγεσταίων ἡμῖν, ἀνδρῶν βαρβάρων, ὁ ἀγὼν, εἰ σωφρονούμεν, ἀλλ' ὅπως πόλιν δι' 12 ὀλιγαρχίας ἐπιβουλεύουσιν ὀξέως φυλαξόμεθα. καὶ μεμνησθαι χρὴ ἡμᾶς ὅτι νωστὶ ἀπὸ νόσου μεγάλης καὶ πολέμου βραχύ τι λελωφήκαμεν, ὥστε καὶ χρήμασι καὶ τοῖς σώμασιν ἠϋξῆσθαι· καὶ ταῦτα ὑπὲρ ἡμῶν δίκαιον ἐνθάδε εἶναι ἀναλοῦν, καὶ μὴ ὑπὲρ ἀνδρῶν φυνγάδων τῶνδε ἐπικουρίας δεομένων, οἷς τό τε ψεύσασθαι καλῶς χρήσιμον, καὶ τῷ τοῦ πέλας κινδύνῳ, αὐτῶν λόγους μόνον παρασχομένους, ἢ κατορθώσαντας χάριν μὴ ἀξίαν εἰδέναι ἢ πταίσαντάς που τοὺς φίλους ξυναπολέσαι. εἰ τέ τις ἄρχειν ἄσμενος αἰρεθεὶς παραινεῖ ὑμῖν ἐκπλεῖν, τὸ 13 εἰ αὐτοῦ μόνον σκοπῶν, ἄλλως τε καὶ νεώτερος ἔτι ὢν ἐς τὸ ἄρχειν, ὅπως θαυμασθῇ μὲν ἀπὸ τῆς ἵπποτροφίας, διὰ δὲ πολυτέλειαν καὶ ὠφελήθῃ τι ἐκ τῆς ἀρχῆς, μηδὲ τούτῳ ἐμπαράσχητε τῷ τῆς πόλεως κινδύνῳ ἰδίᾳ ἐλλαμπρύνεσθαι, νομίσατε δὲ τοὺς τοιοῦτους τὰ μὲν δημόσια ἀδικεῖν τὰ δὲ ἴδια ἀναλοῦν, καὶ τὸ πρᾶγμα μέγα εἶναι καὶ μὴ οἶον νωτέρῳ βουλευσασθαι 13 τε καὶ ὀξέως μεταχειρίσασθαι. οὗς ἐγὼ ὁρῶν νῦν ἐνθάδε τῷ αὐτῷ ἀνδρὶ παρακελευστοὺς καθημένους φοβοῦμαι, καὶ τοῖς πρεσβυτέροις ἀντιπαρακελεύομαι μὴ καταισχυνθῆναι, εἰ τῷ τις παρακάθηται τῶνδε, ὅπως μὴ δόξει, ἂν μὴ ψηφίζεται πολεμεῖν, μαλακὸς εἶναι, μηδ' ὅπερ ἂν αὐτοὶ πάθοιεν, δυσέρωτας εἶναι

XII. ἐνθάδε εἶναι] The order is (χρὴ μεμνησθαι) δίκαιον εἶναι ἡμᾶς ἀναλοῦν ταῦτα, &c. The construction after μεμνησθαι varies, first being formed by ὅτι...λελωφήκαμεν, and then by an infinitive.

τό τε ψεύσασθαι] The construction is τό τε ψεύσασθαι χρήσιμον καὶ ἢ τὸ μὴ χάρῳ ἀξίαν εἰδέναι ἢ τὸ ξυναπολέσαι: χρήσιμον is only suited to the first verb ψεύσασθαι, and a suitable word must be supplied for the other two, as ξυνηθές. Cf. οἱ μὲν ἐπισύσσει ὀξείς...ὑμεῖς δὲ τὰ ὑπάρχοντα σώζει, sc. ἱκανοί, or δεινοί, i. 70.

καὶ ὠφελήθῃ] 'may receive benefit as well as admiration.'

οἶον νωτέρῳ] sc. μὴ τοιοῦτον εἶναι

οἶον νωτέρῳ. 'Not such as would befit a somewhat young man to deliberate upon:' cf. θέαμα δ' εἰσάψει τάχα τοιοῦτον οἶον καὶ στυγούνην' ἐποικτίσσει, *Ædip. Tyrann.* 1295. οἶον τε would mean 'possible for a somewhat young man.'

XIII. οὗς ἐγὼ ὁρῶν] The οὗς must be referred to τοὺς τοιοῦτους in the last chapter: 'and I seeing these men,' &c. ἀντιπαρακελεύομαι] 'I in turn advise:' the notion of παρακελεύομαι is perhaps that of 'sending orders along a line of men.'

καταισχυνθῆναι] put absolutely 'not to be shamed out of their opinion, for fear lest any one of them should be thought faint-hearted.'

τῶν ἀπόντων, γνόντας ὅτι ἐπιθυμία μὲν ἐλάχιστα κατορθοῦνται προνοία δὲ πλείστα, ἀλλ' ὑπὲρ τῆς πατρίδος ὡς μέγιστον δὴ τῶν πρὶν κίνδυνον ἀναρριπτούσης ἀντιχειροτονεῖν, καὶ ψηφίζεσθαι τοὺς μὲν Σικελιώτας ὁσπερ νῦν ὄροις χρωμένους πρὸς ἡμᾶς, οὐ μεμπτοῖς, τῷ τε Ἰονίῳ κόλῳ παρὰ γῆν ἣν τις πλέη, καὶ τῷ Σικελικῷ διὰ πελάγους, τὰ αὐτῶν νεμομένους καθ' αὐτοὺς καὶ συμφέρεσθαι· τοῖς δ' Ἐγεσταίοις ἰδίᾳ εἰπεῖν, ἐπειδὴ ἄνευ Ἀθηναίων καὶ ξυνῆψαν πρὸς Σελινουντίους τὸ πρῶτον πόλεμον, μετὰ σφῶν αὐτῶν καὶ καταλύεσθαι· καὶ τὸ λοιπὸν ξυμμάχους μὴ ποιεῖσθαι ὥσπερ εἰώθαμεν, οἷς κακῶς μὲν πράξασιν ἀμυνοῦμεν, ὠφελίας δ' αὐτοὶ δεθθέντες οὐ τευξόμεθα. καὶ σὺ ὦ πρῦτανι ταῦτα, εἴπερ ἡγεῖ σοι προσήκειν 14 κήδεσθαι τε τῆς πόλεως καὶ βούλει γενέσθαι πολίτης ἀγαθός, ἐπιπρήφιζε, καὶ γνώμας προτίθει αὐθις Ἀθηναίοις, νομίσας, εἰ ὀρρωδεῖς τὸ ἀναψηφίσαι, τὸ μὲν λύειν τοὺς νόμους μὴ μετὰ τὸσῶνδ' ἂν μαρτύρων αἰτίαν σχεῖν, τῆς δὲ πόλεως βουλευσα-

τῶν πρὶν κίνδυνος &c.] A superlative, in accordance with the usual Greek construction, for a comparative: of course, strictly speaking, the danger could not be the greatest of all preceding ones, but greater than they all: cf. ἀξιολογώτατον τῶν προγεγενημένων, I. 1; also μεγίστη δὴ τῶν πρὶν παρέστη, VIII. 96.

ἀντιχειροτονεῖν] 'to vote by show of hands against such men.'

τοὺς μὲν Σικελιώτας] This corresponds to τοῖς δὲ Ἐγεσταίοις.

καὶ ξυνῆψαν] The phrase, 'as they made war, they also made peace,' would generally in Greek be rendered by ὥσπερ καὶ πόλεμον ξυνῆψαν, καταλύοντο; the καὶ being thrown into that clause in which, according to our idiom, it is least wanted. It can, however, also be expressed by ὥσπερ πόλεμον ξυνῆψαν, καὶ καταλύοντο; and as a result of this two-fold form, it happens that the two are joined together pleonastically. Of course if only one καὶ be used, it would naturally occur in that clause which in the speaker's mind was the more emphatic.

καταλύεσθαι] strictly 'to dissolve down,' or, 'to pieces,' hence, 'to dissolve a war,' or, 'to make peace in a war one is personally concerned with.'

XIV. κήδεσθαι τε] The particle is out of its place: as ἡγεῖ and βούλει are corresponding verbs, the τε ought to follow ἡγεῖ. Such inaccuracies are common in most languages.

ἀναψηφίσαι] 'to put it again to the vote.' This sense of ἀνά, derived from the idea of being put down, and then raised up, is common in composition: cf. ἀναβλέπειν, 'to recover sight'; ἀναθαρσεῖν, 'to regain confidence.' It also means 'back,' 'backwards,' as ἀναχωρεῖν, 'to go back:': possibly this notion is derived from phrases like ἀνά ρόον, 'up the stream.' Besides these, it of course has the meaning of 'up,' as opposed to κατά; as ἀναβαλεῖν, 'to go up'; ἀναστήναι, 'to stand up,' as opposed to καταστήναι, 'to settle down.'

ἂν γενέσθαι] The construction is νομίσας τὸ μὲν λύειν μὴ αἰτίαν ἂν σχεῖν, (αὐτὸς) δὲ... ἂν γενέσθαι.

μένης ἰατρὸς ἂν γενέσθαι, καὶ τὸ καλῶς ἄρξαι τοῦτ' εἶναι, ὃς ἂν τὴν πατρίδα ὠφελήσῃ ὥς πλείστα ἢ ἐκὼν εἶναι μηδὲν βλάβῃ.”

CH. XV. *Alcibiades recommends the undertaking: the bad effects of his general conduct to Athens.*

- 15 Ὁ μὲν Νικίας τοιαῦτα εἶπεν, τῶν δὲ Ἀθηναίων παριόντες οἱ μὲν πλείστοι στρατεύειν παρήνουν καὶ τὰ ἐψηφισμένα μὴ λύνειν, οἱ δὲ τινες καὶ ἀντέλεγον. ἐνῆγε δὲ προθυμότατα τὴν στρατείαν Ἀλκιβιάδης ὁ Κλεινίου, βουλόμενος τῷ τε Νικίᾳ ἐναντιοῦσθαι, ὣν καὶ ἐς τὰλλα διάφορος τὰ πολιτικά καὶ ὅτι αὐτοῦ διαβόλως ἐμνήσθη, καὶ μάλιστα στρατηγῆσαι τε ἐπιθυμῶν καὶ ἐλπίζων Σικελίαν τε δι' αὐτοῦ καὶ Καρχηδόνα λήψεσθαι καὶ τὰ ἴδια ἅμα ἐντυχέσας χρήμασί τε καὶ δόξῃ ὠφελήσειν. ὣν γὰρ ἐν ἀξιώματι ὑπὸ τῶν ἀστῶν, ταῖς ἐπιθυμίαις μείζουσιν ἢ κατὰ τὴν ὑπάρχουσαν οὐσίαν ἐχρήτο ἕς τε τὰς ἵπποτροφίας καὶ τὰς ἄλλας δαπάνας· ὅπερ καὶ καθεῖλεν ὕστερον τὴν τῶν Ἀθηναίων πόλιν οὐχ ἥκιστα. φοβηθέντες γὰρ αὐτοῦ οἱ πολλοὶ τὸ μέγεθος τῆς τε κατὰ τὸ ἑαυτοῦ σῶμα παρανομίας ἐς τὴν δίαιταν, καὶ τῆς διανοίας ὧν καθ' ἑν ἕκαστον ἐν ὅτῳ γίγνοιτο ἔπρασεν, ὥς τυραννίδος ἐπιθυμοῦντι πολέ-

τὸ καλῶς ἄρξαι, κ.τ.λ.] A confused construction between τὸ καλῶς ἄρξαι εἶναι ὠφελεῖν καὶ μηδὲν βλάπτειν, and τοῦτων καλῶς ἄρξαι ὃς ἂν: cf. νομμώτατον εἶναι οἱ ἂν δικαιώσωσιν—sc. νομμώτατον εἶναι τὸ δικαιῶσαι, or νομμώτατα πράξαι οἱ ἂν δικαιώσωσιν, VII. 68: cf. also τὸ δ' εὐτυχὲς οἱ ἂν λάχωσιν, II. 44.

ἐκὼν εἶναι] The εἶναι is added to certain words in Greek, in the sense of 'at least,' 'as far as regard is had to.' Here the sense is, 'willingly at all events,' 'so far as to be willing:' cf. τὸν δὲ ἀγῶνα οὐκ ἐκὼν εἶναι ποιήσομαι, II. 89. Also, εὐρῆσθαι δὲ ἡγησάμενος ὥς παλαιὰ εἶναι ἀποχρώντως, 'sufficiently, considering their antiquity,' I. 21: cf. also τὸ ἐπὶ σφᾶς εἶναι, 'as far as they were concerned,' IV. 28; τὸ ἐπ' ἐκείνους εἶναι, VIII. 48; comp. VII. 81:

cf. τὴν πρώτην εἶναι, τὸ νῦν εἶναι.

XV. τῷ τε Νικίᾳ] To this τε corresponds the καὶ in καὶ μάλιστα, and this last reason is divided into two, στρατηγῆσαι τε ἐπιθυμῶν, and καὶ ἐλπίζων λήψεσθαι, 'wishing on the one hand to oppose Nicias, and on the other, partly desiring to be elected to a command, and partly expecting, &c.' The words ὧν καὶ and ὅτι ἐμνήσθη (the construction being varied), give the reasons of his hostility.

τῆς διανοίας ὧν ἔπρασεν] sc. τοῦτων δ' ἔπρασεν. When a relative in its own clause should be the accusative of the object, but the antecedent is a noun or demonstrative in the dative or genitive, the relative assumes this case by attraction. For instance, τοῦτων δ' ἔπρασεν becomes τοῦτων ὧν ἔπρασεν.

ἐν ὅτῳ γίγνοιτο] This is called the op-

μοι καθέσταναν, καὶ δημοσίᾳ κράτιστα διαθέντι τὰ τοῦ πολέμου ἰδίᾳ ἕκαστοι τοῖς ἐπιτηδύμασιν αὐτοῦ ἀχθεσθέντες, καὶ ἄλλοις ἐπιτρέψαντες, οὐ διὰ μακροῦ ἔσφηλαν τὴν πόλιν. τότε δ' οὖν παρελθὼν τοῖς Ἀθηναίοις παρήνει τοιαύδε.

CH. XVI.—XVIII. *Speech of Alcibiades in favor of the expedition.*

“ΚΑΙ προσήκει μοι μᾶλλον ἐτέρων ὢ Ἀθηναῖοι ἄρχειν¹⁶ (ἀνάγκη γὰρ ἐντεῦθεν ἄρξασθαι, ἐπειδὴ μου Νικίας καθήψατο), καὶ ἄξιός ἑμα νομίζω εἶναι. ὦν γὰρ πέρι ἐπιβότηός εἰμι, τοῖς μὲν προγόνοις μου καὶ ἐμοὶ δόξαν φέρει ταῦτα, τῇ δὲ πατρίδι καὶ ὠφελίαν. οἱ γὰρ Ἕλληνες καὶ ὑπὲρ δύναμιν μείζω ἡμῶν τὴν πόλιν ἐνόμισαν τῷ ἐμῷ διαπρεπεῖ τῆς Ὀλυμπιάζε θεωρίας, πρότερον ἐλπίζοντες αὐτὴν καταπεπολεμηῆσθαι, διότι ἄρματα μὲν ἐπὶ τὰ καθήκα, ὅσα οὐδεὶς πω ἰδιώτης πρότερον, ἐνίκησα δὲ καὶ δεύτερος καὶ τέταρτος ἐγενόμην, καὶ τὰλλα ἀξίως τῆς νίκης

tative of *indefinite frequency*. Whenever, after a leading verb in the past, the thing denoted is not what occurred in some particular case, but what recurred and was repeated, as often as the case happened, then, after conjunctions of time, as *ὅποτε*, or relatives, the optative is used. The indicative would refer to some individual case.

διαθέντι] This depends on *ἀχθεσθέντες*, and *τοῖς ἐπιτηδύμασιν αὐτοῦ* is added to explain more particularly what caused their dislike, ‘indignant with him, although he conducted, indignant, I say, at his personal habits.’

ἐπιτρέψαντες] sc. τὰ τοῦ πολέμου.

τότε δ' οὖν] This particle is connected by some, with *ὅν*, *ὅν*; its idea therefore would be, ‘as things are,’ ‘under the existing circumstances.’ It is used sometimes to express the mere sequence of one clause on another; but usually to denote the consequence of one clause from a preceding one, and means ‘accordingly,’ ‘consequently.’ The phrase *τότε δ' οὖν*, &c. would seem to mean, ‘but consequently then,’ (meaning, that

as a result of his then position, excluding subsequent events,) ‘he came forward.’ In fact *δ' οὖν* acquires a force very nearly equivalent to ‘but however this may be,’ and is generally, I think, used after reflections or digressions, to resume the narrative: cf. VIII. 87, where Thucydides, after giving the different opinions, as to the motives of Tissaphernes in going to Aspendus, adds, *ἐς δ' οὖν Ἀσπενδὸν ἦντι δὴ γνώμη ὁ Τισσαφέρνης ἀφικνεῖται*, ‘whatever the reason may have been, at all events, to Aspendus he went.’

XVI. *προσέκει*] He had a *right* from his social position, &c. and *deserved* it from his personal character. Below, *καὶ ὠφελίαν* is, ‘help, as well as glory.’

Ὀλυμπιάζε] ‘my display when I visited Olympia as *θεωρός*.’ From this notion of visiting, the particle *ζε* is used: cf. *οἱ Ἀθηναῖοι ἐθεωροῦν ἐς αὐτά*, VIII. 10.

καταπεπολεμηῆσθαι] ‘warred down,’ ‘debellari:’ cf. *βουλόμενοι ἀμφοτέρωθεν αὐτοὺς καταπολεμεῖν*, II. 1.

παρεσκευασάμην. νόμφ μὲν γὰρ τιμὴ τὰ τοιαῦτα, ἐκ δὲ τοῦ δρωμένου καὶ δύναμις ἅμα ὑπονοεῖται. καὶ ὅσα αὖ ἐν τῇ πόλει χορηγίαις ἢ ἄλλῃ τῷ λαμπρύνομαι, τοῖς μὲν ἀστοῖς φθονεῖται φύσει, πρὸς δὲ τοὺς ξένους καὶ αὐτὴ ἰσχὺς φαίνεται. καὶ οὐκ ἄχρηστος ἡ διάνοια, ὅς ἂν τοῖς ἰδίῳις τέλεσι μὴ ἑαυτὸν μόνον ἀλλὰ καὶ τὴν πόλιν ὠφελῇ. οὐδὲ γε ἄδικον ἐφ' ἑαυτῷ μέγα φρονούντα μὴ ἴσον εἶναι, ἐπεὶ καὶ ὁ κακῶς πράσσων πρὸς οὐδένα τῆς ξυμφορᾶς ἰσομοιρεῖ· ἀλλ' ὥσπερ δυστυχοῦντες οὐ προσαγορευόμεθα, ἐν τῷ ὁμοίῳ τις ἀνεχέσθω καὶ ὑπὸ τῶν εὐπραγούντων ὑπερφρονούμενος, ἢ τὰ ἴσα νέμων τὰ ὁμοῖα ἀνταξιούτω. οἶδα δὲ τοὺς τοιούτους, καὶ ὅσοι ἔν τινος λαμπρότητι προέσχον, ἐν μὲν τῷ κατ' αὐτοὺς βίῳ λυπηροὺς ὄντας, τοῖς ὁμοίοις μὲν μάλιστα, ἔπειτα δὲ καὶ τοῖς ἄλλοις ξυνόντας, τῶν δὲ ἔπειτα ἀνθρώπων προσποιήσιν τε ξυγγενείας τισὶ καὶ μὴ οὖσαν καταλιπόντας, καὶ ἧς ἂν ὧσι πατρίδος, ταύτῃ αὐχῆσιν ὡς οὐ περὶ ἀλλοτρίων οὐδ' ἁμαρτόντων, ἀλλ' ὡς περὶ σφετέρων τε καὶ καλὰ πραξάντων. ὦν ἐγὼ ὀρεγόμενος, καὶ διὰ ταῦτα τὰ ἴδια ἐπιβωόμενος, τὰ δημόσια σκοπεῖτε εἰ του χεῖρον μεταχειρίζω. Πελοποννήσου γὰρ τὰ δυνατώτατα ξυστήσας ἀνευ

καὶ δύναμις] 'power is inferred, as well as honour gained : ' in ὑπονοεῖται, the ὑπό gives the idea of 'secretly,' 'underhandedly,' so that the meaning is, 'secretly enters the mind.'

καὶ αὐτὴ ἰσχὺς] Some read αὐτῇ, 'this appears to be actual strength.' When οὗτος is in juxtaposition with a noun without the article, it must not be construed with the noun, but separated from it: cf. ξυνέβη δὲ ἔργον τοῦτο γενέσθαι, sc. ξυνέβη δὲ τοῦτο γενέσθαι ἔργον, VII. 87. We should have expected καὶ τοῦτο, instead of αὐτῇ; but if αὐτῇ is read, the pronoun agrees by anticipation with the noun.

οὐδέ γε ἄδικον] 'Nor, after all, is it unfair for one who thinks highly of himself, to decline the principle of general equality; since, the unfortunate man, on his side, finds no one with whom to share his misfortune; but as in our dis-

tress, another would hardly address us courteously: on the same principle, let that man in his turn (καὶ) submit to be looked down on by the prosperous, or else let him share his own advantages with others, before he claims a like return.' For ἐπεὶ καὶ, see on εἰ καὶ in ch. II.

ἐν μὲν τῷ] The general position of μὲν and δέ, when used with a preposition and an article, is after the article, ἐν τῷ μὲν, ἐν τῷ δέ. Here the usual rule is violated, and in some few other passages: cf. τῇ μὲν γὰρ... παρὰ δὲ τό, VI. 66; also πρὸς μὲν τὰ ἀνταπεῖν δεῖ... τῶν δέ, III. 61; τῷ μὲν ἀσχύνονται... ἐπὶ δὲ τῷ ἀγάλλονται, III. 82. 'Ἐν μὲν τῷ, &c., and τῶν δὲ ἔπειτα, correspond to each other; and between them a second μὲν and δέ are inserted, τοῖς ὁμοίοις μὲν... ἔπειτα δέ.

μὴ οὖσαν] 'even supposing it not to exist.'

μεγάλου ὑμῖν κινδύνου καὶ δαπάνης Λακεδαιμονίους ἐς μίαν ἡμέραν κατέστησα ἐν Μαντινείᾳ περὶ τῶν ἀπάντων ἀγωνίσασθαι· ἐξ οὗ καὶ περιγενόμενοι τῇ μάχῃ οὐδέπω καὶ νῦν βεβαίως θαρσοῦσιν. καὶ ταῦτα ἡ ἐμὴ νεότης καὶ ἄνοια παρὰ φύσιν δοκούσα εἶναι ἐς τὴν Πελοποννησίων δύναμιν λόγοις τε πρόπουσιν ὠμίλησε καὶ ὀργῇ πίστιν παρασχομένη ἔπεισεν. καὶ νῦν μὴ πεφόβησθε αὐτήν, ἀλλ' ἕως ἐγὼ τε ἔτι ἀκμάζω μετ' αὐτῆς καὶ ὁ Νικίας εὐτυχῆς δοκεῖ εἶναι, ἀποχρήσασθε τῇ ἐκατέρου ἡμῶν ὠφελίᾳ. καὶ τὸν ἐς τὴν Σικελίαν πλοῦν μὴ μεταγινώσκετε ὥς ἐπὶ μεγάλην δύναμιν ἐσόμενον. ὄχλοις τε γὰρ ξυμμίκτοις πολυανδρῶσιν αἱ πόλεις, καὶ ῥαδίας ἔχουσι τῶν πολιτειῶν τὰς μεταβολὰς καὶ ἐπιδοχάς. καὶ οὐδεὶς δι' αὐτὸ ὡς περὶ οἰκίας πατρίδος οὔτε τὰ περὶ τὸ σῶμα ὅπλοις ἐξήρτνται οὔτε τὰ ἐν τῇ χώρᾳ νομίμοις κατασκευαῖς· ὃ τι δὲ ἕκαστος ἢ ἐκ τοῦ λέγων πείθειν οἴεται ἢ στασιάζων ἀπὸ τοῦ κοινοῦ λαβὼν ἄλλην γῆν, μὴ κατορθώσας, οἰκήσιν, ταῦτα ἐτοιμάζεται. καὶ οὐκ εἰκὸς τὸν τοιοῦτον ὁμιλον οὔτε λόγου μιᾷ γνώμῃ ἀκροῶσθαι οὔτε ἐς τὰ ἔργα κοινῶς τρέπεσθαι· ταχὺ δ' ἂν ὡς ἕκαστοι, εἴ τι καθ'

ἐς μίαν ἡμέραν] sc. κατέστησα ἐς μίαν ἡμέραν (ὥστε ἐν αὐτῇ) ἀγωνίσασθαι, 're-duxī eos ad unius diē decertationem,' Poppo.

καὶ περιγενόμενοι] 'even though successful, never yet even up to the present time have they gained confidence, nor are they confident now.' With οὐδέπω, πάλαι, and the like, the present tense is used, to designate what has been for some time, and is still going on.'

XVII. ταῦτα ὠμίλησε] Generally explained ὁμίλησας ἔπραξε; but see above, on ὅπερ ἐκφοβοῦσι, c. 10.

ὀργῇ πίστιν] 'gaining credit by my impetuosity.'

ἀποχρήσασθε] 'make full use,' cf. ἐβούλετο οὐκ τάχος ἀποχρήσασθαι τῇ παρούσῃ ἐκπλήξει, VII. 42: cf. also I. 68.

μεταγινώσκετε] The chief meanings of μετά in composition, are (1) that of change; μεταγινώσκειν, 'to change an opinion'; μετοικίζεσθαι, 'to have one's home changed': cf. μεταβάλλω, μετα-

γράφω, μετανίστημι, μετονομάζω: (2) that of 'after,' with verbs of motion, in the sense of 'going after any one'; μέτειμι, 'I go after'; μεταπέμπω, 'to send after,' &c.: (3) that of *sharing*: μετέχω.

ῥαδίας ἔχουσι τὰς μεταβολὰς] see on ch. 10, ταχείαν τὴν ἐπιχείρησιν.

οὔτε τὰ ἐν τῇ χώρᾳ... κατασκευαῖς] i. e. 'forts,' 'roads,' 'bridges,' and agricultural stock generally: cf. οἷς τε γὰρ ἡ χώρα κατασκευάσται τὰ πολλὰ πρὸς ὑμᾶς... ἤξει, VI. 91.

ὅτι δὲ ἕκαστος] sc. ἕκαστος δὲ ἐτοιμάζεται ταῦτα ὅτι λαβὼν ἀπὸ τοῦ κοῖνου ἢ ἐκ τοῦ λέγων πείθειν ἢ στασιάζων οἴεται, μὴ κατορθώσας, ἄλλην γῆν οἰκήσιν, 'each one endeavours to secure *that*, after obtaining which from the public, either by persuasive oratory, or factious conduct, he fancies he can, in case of reverse, settle in a foreign land.' For the change from ταῦτα τοῦ ὅτι, cf. ἄλλο τι ἢ ἐν οἷς ἔωμεν, III. 38, and ἐκ τοῦ λέγων πείθειν and στασιάζων correspond.

ἡδονὴν λέγοιτο, προσχωροῖεν, ἄλλως τε καὶ εἰ στασιάζουσιν, ὥσπερ πυνθανόμεθα. καὶ μὴν οὐδ' ὀπλίζεται οὐτ' ἐκείνοις ὅσοι περ κομποῦνται, οὔτε οἱ ἄλλοι Ἕλληνες διεφάνησαν τοσοῦτοι ὄντες ὅσοι ἕκαστοι σφᾶς αὐτοὺς ἠρίθμουν, ἀλλὰ μέγιστον δὴ αὐτοὺς ἐψευσμένη ἡ Ἑλλὰς μόλις ἐν τῷδε τῷ πολέμῳ ἰκανῶς ὠπλίσθη. τὰ τε οὖν ἐκεῖ, ἐξ ὧν ἐγὼ ἀκοῇ αἰσθάνομαι, τοιαῦτα καὶ ἔτι εὐπορώτερα ἔσται· βαρβάρους [τε] γὰρ πολλοὺς ἔξομεν οἱ Συρακοσίων μίσει ξυνεπιθήσονται αὐτοῖς· καὶ τὰ ἐνθάδε οὐκ ἐπικωλύσει, ἣν ὑμεῖς ὀρθῶς βουλευήσθε. οἱ γὰρ πατέρες ἡμῶν τοὺς αὐτοὺς τούτους οὔσπερ νῦν φασὶ πολεμίους ὑπολείποντας ἂν ἡμᾶς πλεῖν καὶ προσέτι τὸν Μῆδον ἐχθρόν ἔχοντες

ἄλλως τε καὶ εἰ] 'both on other suppositions and particularly on the supposition that...; i.e. 'especially if.'

καὶ μὴν] The particle *μήν* is the strong form of *μέν*, as *δή* is the strong form of *δέ*. As *μέν* distinguishes the word or clause it stands with from the second (*δέ*), so *μήν* distinguishes the first statement, from all others; so that *μήν* insists upon the first, to the exclusion of all the rest. It means therefore, 'this one thing assuredly, excluding others.' (It is to be observed also, that *μήν* generally denotes 'intention,' whereas *δή* usually refers to something past). Hence *καὶ μὴν* is, (1) 'and certainly:' it usually introduces a new subject, and in the Tragedians, a new person on the stage: cf. *καὶ μὴν ὁδ' αὐτὸς*... *Ἰππόλυτος*, Hipp. 899. (2) 'and yet' adversatively: cf. *καὶ μὴν τὸ καλὸν γ' ἐνταῦθα βλοῦ*, *Iph. in Aulis*, 21, 'and yet after all.'

διεφάνησαν] lit. 'were seen right through,' 'were clearly proved to be.'

ἐψευσμένη] The accusative *αὐτοὺς* seems to be used because *ἐψευσμένη* bears the sense of 'incorrectly knowing.'

βαρβάρους τε γάρ] This *τε* has no particle to correspond to it, since *τὰ τε οὖν ἐκεῖ*, and *καὶ τὰ ἐνθάδε* are clearly opposed to each other. There are several instances in Thucydides of an apparently superfluous use of *τε*, and most

of them occur in this particular phrase of *τε γάρ* at the beginning of a clause. Most of these however, I think, can be explained: for instance, *ναῦς τε γὰρ εὐπορία ἦν ποιεῖσθαι αὐτόθεν ξύλων ὑπαρχόντων*,... *καὶ τῇ ἄλλῃ παρασκευῇ ῥαδίως ἀπ' αὐτῆς ὠρμωμένοι*... *ἐμελλων*, IV. 52. Here *τῇ ἄλλῃ παρασκευῇ* depends with a variation of construction upon *εὐπορία*: sc. *εὐπορία ἦν ναῦς ποιεῖσθαι καὶ εὐπορία ἦν τῇ ἄλλῃ παρασκευῇ*. Cf. also *τοῦ τε γὰρ χωρίου*, &c. IV. 10; to this after a long interruption, *τό τε πλῆθος*, several lines further on, answers; because, as *τὰ ὑπάρχοντα κρείσσω* is in the plural, the enumeration of these advantages must comprise more than a single item. In V. 26, *ταῖς τε γὰρ ἐργοῖς ὡς διήρηται ἀθρεῖτω, καὶ εὐρήσει*, Gøller considers *τε* and *καὶ* to correspond, in spite of the change of tense and mood. I am not quite sure of this, but I can offer no other explanation. In VII. 81, *θᾶσσόν τε γὰρ ὁ Νικίας ἦγε*, &c., I think the *τε* and *δέ* in *ὁ δὲ Δημοσθένης* irregularly correspond: cf. I. 11, *τόν τε στράτων... ἐπειδὴ δέ*. In the passage in the text, I think, Thucydides was confused between the two clauses with *τε*.

ἐπικωλύσει] 'will afford no additional hinderance,' (beyond the necessary annoyance of the Sicilian war.)

τὴν ἀρχὴν ἐκτήσαντο, οὐκ ἄλλω τινὶ ἢ τῇ περιουσίᾳ τοῦ ναυτικοῦ ἰσχύοντες. καὶ νῦν οὔτε ἀνέλπιστοί πω μᾶλλον Πελοποννήσιοι ἐς ἡμᾶς ἐγένοντο, εἴ τε καὶ πάννυ ἔρρωνται, τὸ μὲν ἐς τὴν γῆν ἡμῶν ἐσβάλλειν, κἂν μὴ ἐκπλεύσωμεν, ἱκανοὶ εἰσιν, τῷ δὲ ναυτικῷ οὐκ ἂν δύναιτο βλάπτειν ὑπόλοιπον γὰρ ἡμῖν ἐστὶν ἀντίπαλον ναυτικόν. ὥστε τί ἂν λέγοντες εἰκὸς ἢ αὐτοῖς 18 ἀποκνοῖμεν ἢ πρὸς τοὺς ἐκεῖ ξυμμάχους σκηπτόμενοι μὴ βοηθοῖμεν; οἷς χρεῶν, ἐπειδὴ γε καὶ ξυνωμόσαμεν, ἐπαμύνειν, καὶ μὴ ἀντιτιθέναι ὅτι οὐδὲ ἐκεῖνοι ἡμῖν. οὐ γὰρ ἵνα δεῦρο ἀντιβοηθῶσι προσεθέμεθα αὐτούς, ἀλλ' ἵνα τοῖς ἐκεῖ ἐχθροῖς ἡμῶν λυπηροὶ ὄντες δεῦρο κωλύωσιν αὐτοὺς ἐπιέναι. τὴν τε ἀρχὴν οὕτως ἐκτήσάμεθα καὶ ἡμεῖς καὶ ὅσοι δὴ ἄλλοι ἥρξαν, παραγιγνόμενοι προθύμως τοῖς ἀεὶ ἢ βαρβάροις ἢ Ἑλλήσιν ἐπικαλουμένοις, ἐπεὶ εἴγε ἡσυχάζοιεν πάντες ἢ φυλοκρῖνοίεν οἷς χρεῶν βοηθεῖν, βραχὺ ἂν τι προσκτώμενοι αὐτῇ περὶ αὐτῆς ἂν ταύτης μᾶλλον κινδυνεύοιμεν. τὸν γὰρ προὔχοντα οὐ μόνον ἐπιόντα τις ἀμύνεται, ἀλλὰ καὶ μὴ ὅπως ἔπεισι προκαταλαμβάνει. καὶ οὐκ ἔστιν ἡμῖν ταμιεύεσθαι ἐς ὅσον βουλόμεθα ἄρχειν, ἀλλ' ἀνάγκη, ἐπειδὴ περ ἐν τῷδε καθέσταμεν, τοῖς μὲν

οὔτε... εἴ τε] cf. on ch. 20, sub οὐδέ.

ἀνέλπιστοί πω] The word is used actively, as in VIII. 1, ἀνέλπιστοι ἦσαν σωθήσεσθαι. It is sometimes used passively, as οὐκ ἀνέλπιστον ἡμῖν τὸ τοιοῦτον ξυμβῆναι, VI. 33; φοβερός has a similarly double sense, that of 'timid,' in II. 3, and 'terrifying,' in VI. 55.

κἂν μὴ] This of course is put for καὶ ἐάν, not for καὶ ἂν.

XVIII. τί ἂν λέγοντες] sc. τί λέγοντες ἢ αὐτοὶ ἂν ἀποκνοῖμεν ἢ τί σκηπτόμενοι πρὸς... μὴ βοηθοῖμεν ἂν.

ἐπειδὴ γε καὶ] 'at all events since we have formed a compact with them.' The explanation of this καὶ appears to be, that whereas in English we put our 'also' in the second clause, the Greeks put it in the first; see on ch. 13, καὶ ἐννήψαν, &c.

ὅσοι δὴ] See on ch. 10 under δὴ. Below, ἥρξαν is, 'gained power;' ἄρχειν,

below, 'to be rulers.'

τοῖς δέ] The δέ in this position, between the article and a noun or participle, must be construed 'from time to time.' Cf. κατὰ τὸ δέ παρῆκον τοῦ κρεμνώδους, IV. 36, 'that portion of the craggy cliff which from time to time gave them an opportunity.' It seems to arise from considering 'always' as an aggregate of separate points of time, rather than as signifying uninterrupted time.

προσκτώμενοι] 'making additional conquests;' κτᾶσθαι, 'to acquire;' κекτῆσθαι, 'to possess.'

μὴ ὅπως ἔπεισι] apparently put for ὅπως μὴ, but I do not understand on what principle.

προκαταλαμβάνει] lit. 'surprises him beforehand:' the notion of καταλαμβάνειν, seems that of 'coming down upon a man, and seizing him forcibly.'

ἐπιβουλεύειν τοὺς δὲ μὴ ἀνιέναι, διὰ τὸ ἀρχθῆναι ἂν ὑφ' ἐτέρων αὐτοῖς κίνδυνον εἶναι, εἰ μὴ αὐτοὶ ἄλλων ἄρχοιμεν. καὶ οὐκ ἐκ τοῦ αὐτοῦ ἐπισκεπτέον ὑμῖν τοῖς ἄλλοις τὸ ἥσυχον, εἰ μὴ καὶ τὰ ἐπιτηδεύματα ἐς τὸ ὁμοῖον μεταλήψεσθε. λογισάμενοι οὖν τάδε μᾶλλον αὐξήσιν, ἐπ' ἐκεῖνα ἣν ἴωμεν, ποιώμεθα τὸν πλοῦν, ἵνα Πελοποννησίων τε στορέσωμεν τὸ φρόνημα, εἰ δόξομεν ὑπεριδόντες τὴν ἐν τῷ παρόντι ἥσυχίαν καὶ ἐπὶ Σικελίαν πλεῦσαι· καὶ ἅμα ἢ τῆς Ἑλλάδος τῶν ἐκεῖ προσγενομένων πάσης τῷ εἰκότι ἄρξομεν, ἢ κακώσομεν γε Συρακοσίους, ἐν ᾧ καὶ αὐτοὶ καὶ οἱ ξύμμαχοι ὠφελήσομεθα. τὸ δὲ ἀσφαλές, καὶ μένειν, ἦν τι προσχωρῇ, καὶ ἀπελθεῖν, αἱ νῆες παρέξουσιν· ναυκράτορες γὰρ ἐσόμεθα καὶ ξυμπάντων Σικελιωτῶν. καὶ μὴ ὑμᾶς ἢ Νικίου τῶν λόγων ἀπραγμοσύνη καὶ διάστασις τοῖς νέοις ἐς τοὺς πρεσβυτέρους ἀποστρέψῃ, τῷ δὲ εἰωθότῳ κόσμῳ, ὥσπερ καὶ οἱ πατέρες ἡμῶν ἅμα νέοι γεραιτέροις βουλευόντες ἐς τάδε ἦραν αὐτά, καὶ νῦν τῷ αὐτῷ τρόπῳ πειράσθε προαγαγεῖν τὴν πόλιν, καὶ νομίσατε νεότητα μὲν καὶ γῆρας ἄνευ ἀλλήλων μηδὲν δύνασθαι, ὁμοῦ δὲ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάννυ ἀκριβὲς ἂν ξυγκραθὲν μάλιστ' ἂν ἰσχύειν, καὶ τὴν πόλιν, ἂν μὲν ἥσυχάζῃ, τρίψεσθαι τε αὐτὴν περὶ αὐτὴν ὥσπερ

ἐπισκεπτέον ὑμῖν τὸ ἥσυχον] τὸ ἥσυχον is either nominative or accusative. The constructions with verbals in τέος are threefold: (1) ἐπισκεπτέα ἡ ἥσυχία ἡμῶν, (v. 15); (2) ἐπισκεπτέον τὴν ἥσυχίαν ἡμῶν, equivalent to δεῖ ἐπισκέψασθαι; (3) ἐπισκεπτέον τὴν ἥσυχίαν ἡμᾶς (rare), equivalent to δεῖ ἡμᾶς ἐπισκέψασθαι. In (2) the plural of the verbal is common; ἐπισκεπτέα, &c.

μεταλήψεσθαι] Cf. c. 17, sub μεταγιγνώσκετε. In εἰ μὴ καὶ, the καὶ is merely 'also.'

ἢ κακώσομεν γε] 'or we shall at all events injure.' This sentence is irregular: ἵνα Πελοποννησίων τε στορέσωμεν, and καὶ ἅμα ἄρξομεν, correspond; the sentence passing from the dependent form, to express a purpose, to the independent, καὶ ἄρξομεν, 'and moreover we shall rule.'

τὸ δὲ ἀσφαλές] sc. παρέξουσι τὸ ἀσφαλές (ὥστε) καὶ μένειν.

καὶ ξυμπάντων] This genitive depends on the notion of conquering contained in ναυκράτορες; καὶ means, 'even though they all join together.'

διδασίς τοῖς νέοις ἐς τοὺς πρεσβυτέρους] 'attempt, with reference to the young, to set them at variance with the old.' The dative is used to denote general relationship.

καὶ οἱ πατέρες] cf. ch. 13, under καὶ ξυνήψαν.

ἂν ξυγκραθὲν... ἂν] The repetition of the ἂν has been noticed in ch. 11, under ἂν μοι δοκούσιν.

ὥσπερ καὶ ἄλλο τι] 'as any other thing besides itself might do.' Below, ἐγγηράσσεσθαι is, 'will grow old in them,' and προσλήψεσθαι is, 'to gain new skill.'

καὶ ἄλλο τι, καὶ πάντων τὴν ἐπιστήμην ἐγγηράσσεσθαι, ἀγωνιζομένην δὲ αἰεὶ προσλήψεσθαι τε τὴν ἐμπειρίαν καὶ τὸ ἀμύνεσθαι οὐ λόγῳ ἀλλ' ἔργῳ μᾶλλον ζήνηθες ἔξειν. παράπαν τε γιγνώσκω πόλιν μὴ ἀπράγμονα τάχιστ' ἂν μοι δοκεῖν ἀπραγμοσύνης μεταβολῇ διαφθαρῆναι, καὶ τῶν ἀνθρώπων ἀσφαλίστατα τούτους οἰκεῖν οἳ ἂν τοῖς παροῦσιν ἦθεσι καὶ νόμοις, ἣν καὶ χεῖρω ἢ, ἥκιστα διαφόρως πολιτεύουσιν."

CH. XIX. *The Athenians more bent than ever on the attempt. Nicias attempts to dissuade them by the magnitude of the supplies required for the undertaking.*

ΤΟΙΑΥΤΑ μὲν ὁ Ἀλκιβιάδης εἶπεν· οἳ δ' Ἀθηναῖοι 19 ἀκούσαντες ἐκείνου τε καὶ τῶν Ἐγεσταιῶν καὶ Λεοντίνων φυγάδων, οἳ παρελθόντες ἐδέοντό τε καὶ τῶν ὀρκίων ὑπομιμνήσκοντες ἰκέτευσον βοηθῆσαι σφίσιν, πολλῶ μᾶλλον ἢ πρότερον ὥρμητο στρατεύειν. καὶ ὁ Νικίας γινούς ὅτι ἀπὸ μὲν τῶν αὐτῶν λόγων οὐκ ἂν ἔτι ἀποτρέψειεν, παρασκευῆς δὲ πλήθει, εἰ πολλὰν ἐπιτάξειεν, τάχ' ἂν μεταστήσειεν αὐτούς, παρελθὼν αὖθις ἔλεγε τοιαύδε.

CH. XX.—XXIII. *Nicias' second speech against the expedition.*

“ἘΠΕΙΔΗ πάντως ὁρῶ ὑμᾶς ὧς Ἀθηναῖοι ὥρμημένους 20 στρατεύειν, ξυνενέγκοι μὲν ταῦτα ὡς βουλόμεθα, ἐπὶ δὲ τῷ παρόντι ἃ γιγνώσκω σημανῶ. ἐπὶ γὰρ πόλεις, ὡς ἐγὼ ἀκοῇ αἰσθάνομαι, μέλλομεν ἰέναι μεγάλας καὶ οὐθ' ὑπηκόους ἀλλήλων οὔτε δεομένας μεταβολῆς, ἢ ἂν ἐκ βιαίου τις δουλείας ἄσμενος εἰς ῥάῳ μετάστασιν χωροίη, οὐδ' ἂν τὴν ἀρχὴν τὴν ἡμετέραν

ἂν μοι δοκεῖν] sc. γιγνώσκω δοκεῖν μοι πόλιν διαφθαρῆναι ἂν.

ἦν καὶ χεῖρω ἢ] If they are (not only not better, but) even worse.

XIX. εἰ πολλὴν] sc. εἰ τὴν παρασκευὴν πολλὰν ἐπιτάξειεν.

τοιαύδε] This word is used prospectively; τοιαῦτα retrospectively. Cf. ch. 81.

XX. ἐπὶ δὲ τῷ] cf. 16, sub ἐν μὲν τῷ. οὐδέ] οὐδέ means 'and,' or 'but,' 'not,' and is used (1) to connect whole

sentences and clauses: as here, ἐπὶ γὰρ πόλεις μέλλομεν ἰέναι μεγάλας οὐδὲ ἂν προσδεχομένας. (2) in the sense of 'not even,' attached to words or single expressions, as οὐδὲ τεσσάρων μηνῶν, 'not even for four winter-months.' c. 21. (3) οὐδέ and οὐδέ correspond to each other, in the sense of 'not even,' 'nor yet:' cf. ἐπεὶ οὐδὲ ἀπὸ τοῦ προφανοῦς τολμῆσαι ἂν καθ' ἡσυχίαν οὐ δ' εἰ διενοῦντο μὴ οὐκ ἂν προαισθῆσθαι, 'since

εϊκότως ἀντ' ἐλευθερίας προσδεξαμένας, τό τε πλῆθος ὡς ἐν
 μιᾷ νήσῳ πολλὰς τὰς Ἑλληνίδας. πλὴν γὰρ Νάξου καὶ Κα-
 τάνης, ἃς ἐλπίζω ἡμῖν κατὰ τὸ Λεοντίνων ζυγγενὲς προσέ-
 σεσθαι, ἄλλαι εἰσὶν ἑπτὰ, καὶ παρεσκευασμένοι τοῖς πᾶσιν
 ὁμοιοτρόπως μάλιστα τῇ ἡμετέρᾳ δυνάμει, καὶ οὐχ ἥκιστα ἐπὶ
 αἷς μᾶλλον πλέομεν, Σελινούς καὶ Συράκουσαι. πολλοὶ μὲν
 γὰρ ὀπλῖται ἔνεισι καὶ τοξόται καὶ ἀκοντισταί, πολλὰ δὲ
 τριήρεις καὶ ὄχλος ὁ πληρώσων αὐτάς. χρήματά τ' ἔχουσι τὰ
 μὲν ἴδια, τὰ δὲ καὶ ἐν τοῖς ἱεροῖς ἐστὶ Σελινουντίοις· Συρακο-
 σίοις δὲ καὶ ἀπὸ βαρβάρων τινῶν ἀπαρχὴ ἐσφέρεται. ᾧ δὲ
 μάλιστα ἡμῶν προέχουσιν, ἵππους τε πολλοὺς κέκτηνται καὶ
 21 σίτιν οἰκείῃ καὶ οὐκ ἐπακτῷ χρῶνται. πρὸς οὖν τοιαύτην δύνα-
 μιν οὐ ναυτικῆς καὶ φαύλου στρατιᾶς μόνον δεῖ, ἀλλὰ καὶ
 πεζὸν πολὺν ξυμπλεῖν, εἴπερ βουλόμεθα ἄξιον τῆς διανοίας
 δρᾶν καὶ μὴ ὑπὸ ἱππέων πολλῶν εἵργεσθαι τῆς γῆς, ἄλλως τε
 καὶ εἰ ξυστῶσιν αἱ πόλεις φοβηθεῖσαι, καὶ μὴ ἀντιπαράσχωσιν
 ἡμῖν φίλοι τινὲς γενομένοι, ἄλλοι ἢ Ἑγεσταῖοι, ᾧ ἀμυνόμεθα
 ἱππικόν. αἰσχροὺς δὲ βιασθέντας ἀπελθεῖν ἢ ὕστερον ἐπιμετα-
 πέμπεσθαι, τὸ πρῶτον ἀσκέπτως βουλευσαμένους· αὐτόθεν δὲ
 παρασκευῇ ἀξιόχρεω ἐπιέναι, γνόντας ὅτι πολὺ τε ἀπὸ τῆς

they expected that they would never even venture to do so openly at leisure, nor yet that, if they did entertain the idea, the Athenians would not discover the plan before it was executed.' This manifestly differs from *οὔτε...οὔτε*. *Οὔτε*, on the other hand, means 'neither,' and has a second *οὔτε* to correspond with it, so connecting the two clauses into one whole; *οὐθ' ὀπηκόους οὔτε δεομένας*. Sometimes a *τε* only, without the negative, answers to it in the second clause, like *neque...et* in Latin. Cf. *οὔτε ἀνελπιστοί...εἰ τε καί*, ch. 17. The *δέ* makes *οὐδέ* rather distinctive: the *τε* of *οὔτε* makes it simply connective.

ἀν προσδεχομένας] 'likely to accept:' cf. *γνόντες ἀν ἐνδεχομένους*, v. 15. It seems clear that *ἀν* can be joined with a future participle and infinitive; whether it can be joined also with a future

indicative, is not equally certain. At all events it is a usage by no means to be imitated.

τὰς Ἑλληνίδας] 'cities great...and the Greek ones amongst them numerous for a single island.' Below, *καί* connects *ἑπτὰ* and *παρασκευασμένοι*, 'cities seven, and well furnished.'

XXI. *ξυμπλεῖν*] This is governed by *δεῖ*, with a change of construction, *δεῖ στρατιᾶς καὶ (δεῖ) πεζὴν ξυμπλεῖν*.

εἰ ξυστῶσιν] I do not think *εἰ* ever goes with a conjunctive in Thucydides: I should replace *ἢ*.

ἀντιπαράσχωσιν] 'supply us with cavalry against theirs'; *παρέχω* is lit. 'to have ready *besides*,' 'to supply.'

ἐπιμεταπέμπεσθαι] 'to send *after* or for *additional* forces.'

ἐπιέναι] This depends either on some word repeated from *αἰσχροὺς*, such as

ἡμετέρας αὐτῶν μέλλομεν πλεῖν καὶ οὐκ ἐν τῷ ὁμοίῳ στρατευ-
σόμενοι καὶ [οὐκ] ἐν τοῖς τῇδε ὑπηκόοις ξύμμαχοι ἤλθετε ἐπί-
τινα, ὅθεν ῥάδιαι αἱ κομιδαὶ ἐκ τῆς φιλίας ὧν προσέδει, ἀλλ'
ἐς ἀλλοτρίαν πᾶσαν ἀπαρτήσαντες, ἐξ ἧς μηνῶν οὐδὲ τεσσάρων
τῶν χειμερινῶν ἄγγελον ῥάδιον ἐλθεῖν. ὀπλίτας τε οὖν πολ- 22
λούς μοι δοκεῖ χρῆναι ἡμᾶς ἄγειν καὶ ἡμῶν αὐτῶν καὶ τῶν ξυμ-
μάχων, τῶν τε ὑπηκόων καὶ ἦν τινα ἐκ Πελοποννήσου δυνάμεθα
ἢ πείσαι ἢ μισθῷ προσαγαγέσθαι, καὶ τοξότας πολλούς καὶ
σφενδονήτας, ὅπως πρὸς τὸ ἐκείνων ἱππικὸν ἀντέχωσιν, ναυσί-
τε καὶ πολὺ περιεῖναι, ἵνα καὶ τὰ ἐπιτήδεια ῥᾶον ἐσκομιζώμεθα,
τὸν δὲ καὶ αὐτόθεν σῖτον ἐν ὁλκάσι, πυρούς καὶ πεφρυγμένας
κριθὰς, ἄγειν, καὶ σιτοποιούς ἐκ τῶν μυλωνῶν πρὸς μέρος ἡναγ-
κασμένους ἐμίσθους, ἵνα ἦν που ὑπὸ ἀπλοίας ἀπολαμβάνώμεθα
ἐχῇ ἡ στρατιὰ τὰ ἐπιτήδεια (πολλὴ γὰρ οὐσα οὐ πάσης ἔσται

εἰκόσ, or προσήκων (cf. ch. 12), or δεῖ must be repeated from the beginning of the chapter. I do not see any force in Poppo's objection, that, in this way, ἐπιτεῖναι, in the main sentence, would be opposed to ἐπιμεταπέμπεσθαι in a parenthetic clause.

στρατευσόμενοι] The construction of course is not γρόντας ὅτι πολὺ τε μέλλομεν... καὶ γρόντας στρατευσόμενοι, for the participle (besides other reasons) would be in the accusative; but πολὺ and στρατευσόμενοι correspond, both depending on πλεῖν. 'We are about to sail, both far from our own land, and (about to sail) on an expedition different from any previous one on which you went.'

ἐκ τῆς φιλίας] sc. γῆς: cf. ἀπὸ τῆς ἡμετέρας, and ἐς ἀλλοτρίαν.

ὧν προσέδει] 'the additional supplies requisite.'

οὐδὲ τεσσάρων] The οὐδὲ must qualify τεσσάρων, not ἀγγελων, 'even for so many as four of the winter-months a messenger cannot reach us.'

XXII. ὀπλίτας τε οὖν] These words correspond to καὶ τοξότας: and τῶν ξυμμάχων are subdivided into τῶν ὑπηκόων, and ἦν τινα ἐκ Πελοποννήσου.

καὶ πολὺ] 'have a very decided superiority'; καὶ τὰ ἐπιτήδεια, 'amongst other advantages, also introduce our provisions more easily.'

αὐτόθεν] The particle of 'motion from' is suited to δγεω: cf. ch. 7, sub αἱ ἐκ τῶν Ὀρεῶν; πυρούς appears to mean the different kinds of wheat, 'And our home-corn besides, consisting of different wheats.'

πρὸς μέρος] This seems to mean 'pro servorum apud quemque numero.' Do-bree.

που] Ποῦ means 'where,' interrogatively; consequently, που means 'anywhere' indefinitely, or, 'somehow'; 'if we are detained anywhere by stress of weather': cf. τὸ παραντίκα του ὠφέλιμον, 'What is on any occasion for our immediate interest,' III. 56. Besides this, it has the meaning of, 'I suppose,' 'doubtless,' with a half question, ὁ γὰρ σκυτοτόμος τέμνει που τομεῖ, 'the leather-cutter cuts, I presume; you will allow that, I suppose.'

πολλὴ γὰρ οὐσα] A contracted expression for αὐτὴν γὰρ, πολλὴν οὐσαν οὐ πάσης ἔσται πόλεις ὑποδέξασθαι. As it stands at present, ὥστε must be understood before ὑποδέξασθαι.

πόλεως ὑποδέξασθαι), τὰ τε ἄλλα ὅσον δυνατόν ἐτοιμάσασθαι, καὶ μὴ ἐπὶ ἐτέροις γίγνεσθαι, μάλιστα δὲ χρήματα αὐτόθεν ὡς πλείστα ἔχειν. τὰ δὲ παρ' Ἐγεσταίων, ἃ λέγεται ἐκεῖ ἐτοῖμα, 23 νομίζετε καὶ λόγῳ ἂν μάλιστα ἐτοῖμα εἶναι. ἦν γὰρ αὐτοὶ ἔλθωμεν ἐνθένδε μὴ ἀντίπαλον μόνον παρασκευασάμενοι, πλήν γε πρὸς τὸ μάχιμον αὐτῶν τὸ ὀπλιτικόν, ἀλλὰ καὶ ὑπερβάλλοντες τοῖς πᾶσιν, μόλις οὕτως οἰοί τε ἐσόμεθα τῶν μὲν κρατεῖν τὰ δὲ καὶ διασῶσαι. πόλιν τε νομίσαι χρὴ ἐν ἀλλοφύλοις καὶ πολεμίῳ οἰκιοῦντας ἰέναι, οὓς πρέπει τῇ πρώτῃ ἡμέρᾳ ἢ ἂν κατάσχωσιν εὐθὺς κρατεῖν τῆς γῆς, ἢ εἰδέναι ὅτι ἦν σφάλωνται πάντα πολέμια ἔξουσιν. ὅπερ ἐγὼ φοβούμενος, καὶ εἰδὼς πολλὰ μὲν ἡμᾶς δέον βουλευσασθαι, ἔτι δὲ πλείω εὐτυχῆσαι (χαλεπὸν δὲ ἀνθρώπους ὄντας), ὅτι ἐλάχιστα τῇ τύχῃ παραδοὺς ἐμαυτὸν βούλομαι ἐκπλεῖν, παρασκευῇ δὲ ἀπὸ τῶν

ἐπὶ ἐτέροις γίγνεσθαι] cf. αἱ ἐπιχειρήσεις ἐπ' ἐκείνοις εἰσιν, 'are in their hands,' VII. 12.

καὶ λόγῳ] 'in word also when it comes to the test, as well as now.'

XXIII. πλὴν γε πρὸς τὸ μάχιμον] 'except at least with reference to their heavy troops.' The Athenians must have a force not merely equivalent to the Syracusans in every branch, but far surpassing them: to this, the only exception was the Athenian heavy troops, for owing to their extreme efficiency and excellence in this respect, a force, inferior in actual numbers to that of the Syracusans, might be permitted.

οἱ τε ἐσόμεθα] cf. ch. 12, under οἱος. It is difficult to account for the presence of τε in this phrase, as also in two or three other words, such as ὥστε, ὅς τε (who). This superfluous use of τε is most observable in early Epic and Ionic writers, where it occurs perpetually. Can the following account be the true one? In the early stage of a language, relatives are not in use, but in their stead a multiplicity of separate clauses are employed; for instance, the later expression, 'I saw a man who told me,'

&c. would be εἶδὼν τινα καὶ ὅς, or ὅς τε ἔλεξεν, (assuming that ὅς was a personal pronoun). Subsequently, when ὅς became a relative, the τε of course became superfluous, and was discarded, but in the transition state of the language (the date of early Epic poetry) the use varied between the two expressions, and was retained in a few words (from whatever cause) even in the Attic dialect. So οἷός τε was a remnant from the older form τοιοῦτος ἦν, οἷός τε ἦν, 'He was such a man, and such as to...'

τὰ δὲ καὶ διασῶσαι] 'and others to secure lastingly (διδ) as well as conquer' (καί.)

κρατεῖν τῆς γῆς] Κρατεῖν with a genitive usually means 'to get possession of,' 'to get into one's power.' Cf. τῶν τε Χίων νεῶν ἐκράτησαν, to get possession of the Chian ships, VIII. 23. This rule however is not always observed: cf. VIII. 25, ἀμφοτέρων τῶν Δωριέων κρατῆσαι; but the accusative here would be more common.

ἀνθρώπους ὄντας] sc. πολλὰ εὐτυχῆσαι. ἐκπλεῖν] This change of tense from present to aorist is puzzling. Possibly ἐκπλεῖν, according to the usual force of

εικότων ἀσφαλῆς ἐκπλεῦσαι. ταῦτα γὰρ τῇ τε ξυμπάσῃ πόλει βεβαιότατα ἡγούμαι καὶ ἡμῖν τοῖς στρατευομένοις σωτήρια. εἰ δέ τῳ ἄλλως δοκεῖ, παρίημι αὐτῷ τὴν ἀρχήν."

CH. XXIV.—XXVI. *Result of Nicias' speech: increased eagerness for the attempt on Sicily; the requisite supplies voted.*

‘Ο μὲν Νικίας τοσαῦτα εἶπε νομίζων τοὺς Ἀθηναίους τῷ 24 πλῆθει τῶν πραγμάτων ἢ ἀποτρέψειν, ἢ εἰ ἀναγκάζοιτο στρατεῦσθαι, μάλιστα οὕτως ἀσφαλῶς ἐκπλεῦσαι· οἱ δὲ τὸ μὲν ἐπιθυμοῦν τοῦ πλοῦ οὐκ ἐξηρέθησαν ὑπὸ τοῦ ὀχλώδους τῆς παρασκευῆς, πολὺ δὲ μᾶλλον ὥρμητο, καὶ τούναντίον περιέστη αὐτῷ· εὖ τε γὰρ παραινέσαι ἔδοξε καὶ ἀσφάλεια νῦν δὴ καὶ πολλὴ ἔσσεσθαι. καὶ ἔρως ἐνέπεσε τοῖς πᾶσιν ὁμοίως ἐκπλεῦσαι· τοῖς μὲν γὰρ πρεσβυτέροις ὥς ἡ καταστρεψομένοις ἐφ’ ᾧ ἔπλεον ἢ οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναμιν, τοῖς δ’ ἐν τῇ

the present, has reference to the whole expedition, continued from first to last; while ἐκπλεῦσαι looks only to the single act of sailing from Athens on that expedition. I would construe therefore, ‘I wish to be engaged throughout the expedition (ἐκπλεῦν) with the least possible reliance on fortune; and, in point of equipment at starting, to weigh anchor from home,’ &c.

XXIV. μάλιστα ἐκπλεῦσαι] Some propose to insert *ἀν*: ‘thinking that he would sail.’ Construe rather ‘so thinking to sail,’ ‘thinking that he will sail.’ This usage is not uncommon after verbs of thinking, hoping, and the like. Cf. νομίζων αὐτοὺς ναυτικούς γεγενημένους μέγα προφέρειν ἐς τὸ κτήσασθαι δύναμιν, I. 93; cf. also νομίζοντες προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων, I. 127. In all these cases the use of the present or Aorist without *ἀν*, for the future, seems to arise from a looseness of expression, or colloquialism.

περίεστη] *Peri* in composition means generally, (1) *round*, περιαγγέλλειν, ‘to send orders round;’ περιαιρεῖν, ‘to take or destroy all round;’ περιστῆναι, ‘to have gone round and stopped at an

opposite point:’ cf. περιτυχεῖν, to fall around, or upon, ‘to light upon.’ (2) *over and above*, περιγέσθαι, περιεῖναι, ‘to be over and above,’ ‘to survive,’ ‘to remain;’ περιδεδιέναι, to be over and above alarmed.

εὖ τε γὰρ ἔδοξε] sc. εὖ τε γὰρ (ὁ Νικίας) ἔδοξε παραινέσαι καὶ ἀσφάλεια νῦν δὴ καὶ πολλὴ ἔδοξε ἔσσεσθαι: ‘now certainly seemed sure to be largely forthcoming.’

ἔρως ἐνέπεσε] The construction here is irregular, ἔρως ἐνέπεσε is equivalent to ἐπεθύμουν, and with reference to this the nominative εὐέλπιδες ὄντες is used: with ὁ δὲ πολλὸς θυμὸς, ἐπεθύμει is repeated, and οἴσων is governed by εὐελπίς ὦν repeated; εὐέλπιδες ὄντες and πόθῳ correspond. The sentence therefore runs ἔρως ἐνέπεσε τοῖς μὲν πρεσβυτέροις... τοῖς δὲ ἐν τῇ ἡλικίᾳ, πόθῳ τῆς ὕψεως... καὶ θεωρίας... καὶ (ἐπεθύμουν) εὐέλπιδες ὄντες... ὁ δὲ θυμὸς (ἐπεθύμει) εὐελπίς ὦν οἴσων. Cf. τοῖς μὲν κατάπληξιν ἐγένετο ὀρώντες: sc. κατεπλάγησαν ὀρώντες, VII. 42: cf. also τῷ Νικίᾳ καὶ Δημοσθένει ἔδοκει πυρὰ καύσαντες... sc. ὁ Ν. καὶ Δ. ἐν νῷ εἶχον &c. VII. 80.

ὥς ἂν σφαλεῖσαν] An accusative absolute. This is not uncommon with ὥς:

ἡλικία τῆς τε ἀπούσης πόθῳ ὄψεως καὶ θεωρίας, καὶ εὐέλπιδες ὄντες σωθήσεσθαι· ὁ δὲ πολὺς ὄμιλος καὶ στρατιώτης ἔν τε τῷ παρόντι ἀργύριον οἴσιν καὶ προσκτήσασθαι δύναμιν ὅθεν αἰδίων μισθοφορὰν ὑπάρξειν. ὥστε διὰ τὴν ἄγαν τῶν πλείονων ἐπιθυμίαν, εἴ τῳ ἄρα καὶ μὴ ἤρεσκεν, δεδιὼς μὴ ἀντιχειροτονῶν 25 κακόνους δόξειεν εἶναι τῇ πόλει ἡσυχίαν ἦγεν. καὶ τέλος παρελθὼν τις τῶν Ἀθηναίων καὶ παρακαλέσας τὸν Νικίαν οὐκ ἔφη χρῆναι προφασίζεσθαι οὐδὲ διαμέλλειν, ἀλλ' ἐναντίον ἀπάντων ἡδὴ λέγειν ἦντινα αὐτῷ παρασκευὴν Ἀθηναῖοι ψηφίσωνται. ὁ δὲ ἄκων μὲν εἶπεν ὅτι καὶ μετὰ τῶν ξυναρχόντων καθ' ἡσυχίαν μᾶλλον βουλευέσονται, ὅσα μέντοι ἡδὴ δοκεῖν αὐτῷ, τριήρεσι μὲν οὐκ ἔλασσον ἢ ἑκατὸν πλευστέα εἶναι (αὐτῶν δ' Ἀθηναίων ἔσεσθαι ὀπλιταγωγούς ὅσαι ἂν δοκῶσιν, καὶ ἄλλας ἐκ τῶν συμμάχων μεταπεμπτέας εἶναι), ὀπλίταις δὲ τοῖς ξύμπασιν Ἀθηναίων καὶ τῶν συμμάχων πεντακισχιλίων μὲν οὐκ ἐλάσσοσιν, ἣν δὲ τι δύνωνται, καὶ πλείοσιν τὴν δὲ ἄλλην παρασκευὴν ὡς κατὰ λόγον καὶ τοξοτῶν τῶν αὐτόθεν καὶ ἐκ

cf. πέμπειν αὐτοὺς ἐκέλευεν ναὺς ὡς οὐχ ἱκανὰς οὕσας τὰς ἐαυτῶν &c. VII. 31 : cf. also ὡς ἄγων ὃν τὸ πεπραγμένον, I. 134. Below πόθῳ and εὐέλπιδες ὄντες are corresponding clauses, constructed differently.

προσκτήσασθαι] 'to make new conquests, whence they hoped to obtain a never-ending fountain of pay.' Τῷ πόθῳ depends on εὐελπίς ἦν repeated from εὐελπίς ὦν.

εἴ τῳ ἄρα καὶ μὴ ἤρεσκε] 'if perchance any one did even disapprove of the plan;' for such apparently is the force of εἴ ἄρα; but see on ch. 33.

XXV. ἡδὴ λέγειν] 'to say at once.' ψηφίσωνται] 'they are to vote.' This is called the deliberative conjunctive : cf. πόσου πρίωμαι σοι τὰ χωρίδια, 'what am I to give you for them.' Arist. *Acharn.* 812.

ἄκων μὲν εἶπεν] This seems to be, as Arnold suggests, a contracted form for ἄκων μὲν, ὅμως δὲ εἶπεν.

βουλευέσονται] The future optative is only used in the oratio obliqua, where

in the oratio directa the future indicative would be used. For instance, Nicias said, μετὰ τῶν ξυναρχόντων βουλευέσονται, therefore in the oratio obliqua εἶπεν ὅτι βουλευέσονται, where the optative is not owing to the sense of 'would,' but to the narration of another's words. Cf. τὰ μὲν ὡς κτήσουσιν, c. 30, where the optative is used to express that such were the thoughts of the spectators.

ὅσα μέντοι ἦδη] 'however, as far as his opinion just then went.'

ὅσα μέντοι] Relative sentences when accessory to an accusative and infinitive, are themselves often put in the same form, although strictly they ought to be in the optative.

πλευστέα] This use of the plural for the singular is very common : cf. τῆς θαλάσσης ἀνθεκτέα ἐστὶ, I. 93; also σαφῶς μὲν εὐρεῖν ἀδύνατα ἦν, I. 1.

καὶ τοξοτῶν] To this καὶ, the καὶ before σφενδονητῶν corresponds; the intervening καὶ connects αὐτόθεν, and ἐκ Κρήτης.

Κρήτης, καὶ σφενδονητῶν, καὶ ἦν τι ἄλλο πρέπον δοκῇ εἶναι, ἐτοιμασάμενοι ἄξιν. ἀκούσαντες δ' οἱ Ἀθηναῖοι ἐψηφίσαντο 26 εὐθὺς αὐτοκράτορας εἶναι καὶ περὶ στρατιάς πλήθους καὶ περὶ τοῦ παντὸς πλοῦ τοὺς στρατηγούς πρᾶσσειν ἢ ἂν αὐτοῖς δοκῇ ἄριστα εἶναι Ἀθηναίοις. καὶ μετὰ ταῦτα ἡ παρασκευὴ ἐγίνετο, καὶ ἔς τε τοὺς ξυμμάχους ἔπεμπον καὶ αὐτόθεν καταλόγους ἐποιούντο. ἄρτι δ' ἀνειλήφει ἡ πόλις ἐαυτὴν ἀπὸ τῆς νόσου καὶ τοῦ ξυνεχοῦς πολέμου ἔς τε ἡλικίας πλῆθος ἐπιγεγενημένης καὶ ἐς χρημάτων ἄθροισιν διὰ τὴν ἐκεχειρίαν, ὥστε ῥᾶον πάντα ἐπορίζετο. καὶ οἱ μὲν ἐν παρασκευῇ ἦσαν.

CH. XXVII.—XXIX. *Sudden mutilation of the Hermæ at Athens. Alcibiades implicated: his trial however is deferred.*

ἘΝ δὲ τούτῳ, ὅσοι Ἑρμαὶ ἦσαν λίθινοι ἐν τῇ πόλει τῇ 27 Ἀθηναίων (εἰσὶ δὲ κατὰ τὸ ἐπιχώριον, ἢ τετράγωνος ἐργασία, πολλοὶ καὶ ἐν ἰδίοις προθύροις καὶ ἐν ἱεροῖς), μιᾷ νυκτὶ οἱ πλείστοι περιεκόπησαν τὰ πρόσωπα. καὶ τοὺς δρᾶσαντας

ἐτοιμασάμενοι ἄξιν] He speaks of the generals as including himself, and therefore uses the nominative on the principle of *φημι αὐτὸς εἶναι*.

XXVI. *ἐγίγνετο*] This and the following imperfects are used to denote the long-continued occupation of the Athenians; according to the notion of the tense mentioned in ch. 6. Another meaning derived from this is that of intention incomplete: cf. *ἐν τῇ πόλει τὴν ξόλληψιν ἐποιοῦντο*, were for making the arrest, were preparing to make it. I. 134.

ἔς τε πλῆθος] 'both as regards the number of their *ἡλικία*, which had grown up to replace the old,' (*ἐπὶ*).

ὥστε ἐπορίζετο] *Ὡστε* with an indicative implies that the consequence spoken of did actually take place: 'the city had recovered, so that the preparations which took place were more easily effected.' *Ὡστε* with an infinitive, as a rule, does not imply this, but denotes a consequence, merely put as a *mental* repre-

sentation, not as an actual fact: *ὥστε πορίζεσθαι* would only imply that the recovery of the state produced a capability of providing, a fitness for it, without asserting that the preparations were actually made: it would be a mental representation, but not put as an actual fact. A necessary consequence of this distinction is, that a negative sentence of the first description contains *οὐ*; of the second, contains *μή*.

καὶ οἱ μὲν] The corresponding *δέ* is in the next chapter, *ἐν δὲ τούτῳ*.

XXVII. *ἡ τετράγωνος ἐργασία*] These words are in apposition to *Ἑρμαί*, the nominative case to *εἶσιν*, and the article is used because the nature of these busts was known to every one. 'And these (the well-known square figures) exist in great numbers, according to the fashion of the country.'

περικόπησαν] There are a few verbs in Greek which take irregularly an accusative, although they are in the passive or middle voice. For instance, the

ἥδει οὐδεὶς, ἀλλὰ μεγάλοις μηνύτροις δημοσίᾳ οὐτοί τε ἐζη-
τοῦντο, καὶ προσέτι ἐψηφίσαντο καὶ εἴ τις ἄλλο τι οἶδεν
ἀσέβημα γεγεννημένον, μηνύειν ἀδεῶς τὸν βουλόμενον καὶ ἀστῶν
καὶ ξένων καὶ δούλων. καὶ τὸ πρᾶγμα μειζόνως ἐλάμβανον·
τοῦ τε γὰρ ἔκπλου οἰωνὸς ἐδόκει εἶναι, καὶ ἐπὶ ξυνωμοσίᾳ ἅμα
28 νεωτέρων πραγμάτων καὶ δήμου καταλύσεως γεγενῆσθαι. μηνύε-
ται οὖν ἀπὸ μετοίκων τέ τινων καὶ ἀκολούθων περὶ μὲν τῶν Ἑρ-
μῶν οὐδέν, ἄλλων δὲ ἀγαλμάτων περικοπαὶ τινες πρότερον ὑπὸ
νεωτέρων μετὰ παιδιᾶς καὶ οἴνου γεγενημένοι, καὶ τὰ μυστήρια
ἅμα ὡς ποιεῖται ἐν οἰκίαις ἐφ' ὕβρει· ὧν καὶ τὸν Ἀλκιβιάδην
ἐπητιῶντο. καὶ αὐτὰ ὑπολαμβάνοντες οἱ μάλιστα τῷ Ἀλκι-
βιάδῃ ἀχθόμενοι ἐμποδὼν ὄντι σφίσι μὴ αὐτοῖς τοῦ δήμου βε-
βαίως προεστάναι, καὶ νομίσαντες, εἰ αὐτὸν ἐξελάσειαν, πρῶ-
τοι αὖ εἶναι, ἐμεγάλυνον, καὶ ἐβόων ὡς ἐπὶ δήμου καταλύσει
τά τε μυστικά καὶ ἡ τῶν Ἑρμῶν περικοπὴ γένοιτο, καὶ οὐδὲν
εἰη αὐτῶν ὃ τι οὐ μετ' ἐκείνου ἐπράχθη, ἐπιλέγοντες τεκμήρια

regular construction of ἐπιτρέπω in the active is ἐπιτρέπω σοι τὴν οἰκονομίαν, when turned by the passive form, this becomes, not in the regular method, ἡ οἰκονομία ἐπιτρέπεται σοι, but the accusative is retained, and what should be the object of reference, becomes the subject: the form accordingly becomes ἐπιτρέπει τὴν οἰκονομίαν, 'you have the stewardship placed in your hands.' In a similar way, οἱ πλείστοι περιέκρησαν τὰ πρόσωπα is an idiomatic turn for τὰ πρόσωπα περιέκρη τοῖς πλείστοις. Similarly ἀποτάμνεσθαι, ἐκκόπτεσθαι, and others, are used: εἰθ' ἐξέκρη τὸν ὀφθαλμόν, Arist. *Nubes*, l. 24. So I explain τὸν πόλεμον καταλελυμένους, in ch. 36, and τὸ ἐπιθυμοῦν οὐκ ἐξηρέθησαν, in ch. 24, seems constructed on a similar principle, although it might be explained differently.

ἐζητοῦντο] The imperfect is used of the continued act, the aorist of the single proceeding.

οἶδεν γεγεννημένον] All verbs of perception (intellectual or physical), such as οἶδα, πυνθάνομαι, ὁρᾶ, and the like,

take participles instead of infinitives: and the participle is in the nominative case if it refers to the subject of the verb; otherwise in the accusative or other case: οἶδα ὧν, 'I know that I am,' οἶδα σε ὄντα, 'I know that you are.'

ἐπὶ ξυνωμοσίᾳ] This use of ἐπὶ, 'with a view to,' should be noticed: cf. ἐφ' ὕβρει, ἐπὶ καταλύσει, below.

XXVIII. μηνύεται &c.] sc. μνησεται οὐδὲν περὶ μὲν τῶν Ἑρμῶν, μνησεται δὲ περικοπαὶ τινες, καὶ ἅμα μνησεται ὡς τὰ μυστήρια ποιεῖται.

καὶ Ἀλκιβιάδην] 'Alcibiades amongst others.' Below ὑπολαμβάνοντες has the notion of 'taking up a man from underneath,' and hence 'catching up.'

ἐμποδὼν ὄντι μὴ προεστάναι] cf. ch. i, sub διεργεται.

ἐβόων ὡς... γένοιτο] 'continually clamoured that it was done.' The optatives in this sentence arise from the use of the oratio obliqua, depending on ἐβόων.

οὐδὲν ὅτι οὐ] 'nihil non:' cf. VII. 87 extr.

ἐπιλέγοντες] 'mentioning as proofs to confirm it.'

τὴν ἄλλην αὐτοῦ ἐς τὰ ἐπιτηδεύματα οὐ δημοτικὴν παρανομίαν. ὁ δ' ἔν τε τῷ παρόντι πρὸς τὰ μηνύματα ἀπελογεῖτο, 29 καὶ ἐτοῖμος ἦν πρὶν ἐκπλεῖν κρίνεσθαι, εἴ τι τούτων εἰργασμένος ἦν (ἥδη γὰρ καὶ τὰ τῆς παρασκευῆς ἐπεπόριστο), καὶ εἰ μὲν τούτων τι εἰργαστο, δίκην δοῦναι, εἰ δ' ἀπολυθείη, ἄρχειν. καὶ ἐπεμαρτύρετο μὴ ἀπόντος πέρι αὐτοῦ διαβολὰς ἀποδέχεσθαι, ἀλλ' ἥδη ἀποκτείνειν εἰ ἀδικεῖ, καὶ ὅτι σωφρονέστερον εἴη μὴ μετὰ τοιαύτης αἰτίας, πρὶν διαγνώσι, πέμπειν αὐτὸν ἐπὶ τοσούτῳ στρατεύματι. οἱ δ' ἐχθροὶ δεδιότες τό τε στράτευμα μὴ εὖνουν ἔχειν, ἣν ἥδη ἀγωνίζεται, ὃ τε δῆμος μὴ μαλακίζεται θεραπεύων ὅτι δι' ἐκείνον οἱ τ' Ἀργεῖοι ξυνεστράτευον καὶ τῶν Μαντινέων τινές, ἀπέτρεπον καὶ ἀπέσπευδον, ἄλλους ῥήτορας ἐνιέντες οἱ ἔλεγον νῦν μὲν πλεῖν αὐτὸν καὶ μὴ κατασχεῖν τὴν ἀγωγὴν, ἐλθόντα δὲ κρίνεσθαι ἐν ἡμέραις ῥηταῖς, βουλόμενοι ἐκ μείζονος διαβολῆς, ἣν ἔμελλον ῥᾶον αὐτοῦ ἀπόντος ποριεῖν, μετάπεμπτον κομισθέντα αὐτὸν ἀγωνίσασθαι. καὶ ἔδοξε πλεῖν τὸν Ἀλκιβιάδην.

CH. XXX.—XXXII. *Departure of the fleet from Peiræus: some account of the details of the armament. News of the undertaking reaches Syracuse.*

ΜΕΤΑ δὲ ταῦτα θέρους μεσοῦντος ἥδη ἡ ἀναγωγὴ ἐγί- 30 γνετο ἐς τὴν Σικελίαν. τῶν μὲν οὖν ξυμμάχων τοῖς πλείστοις καὶ ταῖς σιταγωγοῖς ὀλκάσι καὶ τοῖς πλοίοις, καὶ ὅση

τὴν οὐ δημοτικὴν] For this use of οὐ with single words after an article, cf. τὴν τότε οὐ διάλυσω, the non-demolition, I. 137.

XXIX. ἀπελογεῖτο] The imperfect here denotes wish or intention incomplete: 'was for defending himself.'

καὶ τὰ τῆς παρασκευῆς] 'Besides other reasons, their preparations for the expedition were also completed.'

ἀρχεω] The present is used with propriety in the sense of 'continuing in command,' for he was already general.

ἐπεμαρτύρετο] The construction is changed from μὴ ἀποδέχεσθαι το ὅτι εἴη,

'he entreated them not to receive...and (assured them) that it was more prudent.'

ἀγωγῇ] Some read ἀναγωγῇ; the difference being that ἀγωγή means a journey, ἀναγωγὴ a commencement of the journey: cf. ἀνάγεσθαι, of putting out to sea.

XXX. The imperfects in this chapter are to be noticed: they are used to graphically represent the events as still passing before our eyes, and not yet completed. See on ch. 6.

τῶν μὲν οὖν] This corresponds to αὐτοὶ δ' Ἀθηναῖοι.

ἄλλη παρασκευὴ ξυνείπετο, πρότερον εἴρητο ἐς Κέρκυραν
 ξυλλέγεσθαι ὡς ἐκεῖθεν ἀθρόοις ἐπὶ ἄκραν Ἰαπυγίαν τὸν Ἰό-
 νιον διαβαλοῦσιν· αὐτοὶ δ' Ἀθηναῖοι, καὶ εἴ τινες τῶν ξυμμά-
 χων παρήσαν, ἐς τὸν Πειραιᾶ καταβάντες ἐν ἡμέρᾳ ῥητῇ ἅμα
 ἔφ' ἐπλήρουν τὰς ναῦς ὡς ἀναζόμενοι. ξυγκατέβη δὲ καὶ ὁ
 ἄλλος ὁμιλος ἅπας ὡς εἰπεῖν ὁ ἐν τῇ πόλει, καὶ ἀστῶν καὶ ξένων,
 οἱ μὲν ἐπιχώριοι τοὺς σφετέρους αὐτῶν ἕκαστοι προπέμποντες,
 οἱ μὲν ἐταίρους οἱ δὲ ξυγγενεῖς οἱ δὲ υἱεῖς, καὶ μετ' ἐλπίδος
 τε ἅμα ἰόντες καὶ ὀλοφυρμῶν, τὰ μὲν ὡς κτήσονται, τοὺς δ' εἴ
 ποτε ὄψοιντο, ἐνθυμούμενοι ὅσον πλοῦν ἐκ τῆς σφετέρας ἀπε-
 31 στέλλοντο. καὶ ἐν τῷ παρόντι καιρῷ, ὡς ἤδη ἔμελλον μετὰ
 κινδύνων ἀλλήλους ἀπολιπεῖν, μᾶλλον αὐτοὺς ἐσῆι τὰ δεινὰ
 ἢ ὅτε ἐψηφίζοντο πλεῖν· ὁμως δὲ τῇ παρούσῃ ῥώμῃ, διὰ τὸ
 πλῆθος ἐκάστων ὦν ἐώρων, τῇ ὄψει ἀνεθάρσουν. οἱ δὲ ξένοι
 καὶ ὁ ἄλλος ὄχλος κατὰ θέαν ἦκεν ὡς ἐπ' ἀξιοχρεῶν καὶ ἄπι-
 στον διάνοιαν. παρασκευὴ γὰρ αὕτη πρώτη ἐκπλεύσασα μίᾳς
 πόλεως δυνάμει Ἑλληνικῇ πολυτελεστάτῃ δὴ καὶ εὐπρεπεστάτῃ
 τῶν ἐς ἐκείνον τὸν χρόνον ἐγένετο. ἀριθμῷ δὲ νεῶν καὶ
 ὀπλιτῶν καὶ ἡ ἐς Ἐπίδαυρον μετὰ Περικλέους καὶ ἡ αὕτη ἐς

καταβάντες] The sea-coast was con-
 sidered by the Greeks low ground com-
 pared either to the interior or the open
 sea: words, consequently, like κατα-
 βαίνω, κατάγεισθαι, &c., mean to come
 down to the coast, whether from the
 open sea, or as here, from the higher
 ground inland. The converse words
 ἀναβαίνω, ἀνάγεισθαι, &c., imply to leave
 the coast, and proceed inland, or to the
 open sea.

ξυγκατέβη δὲ καὶ ὁ ἄλλος...] 'and
 there went down with them, in addition
 to the men engaged in the expedition,
 the remaining crowd.'

οἱ μὲν ἐπιχώριοι] The clauses in this
 long sentence are οἱ μὲν ἐπιχώριοι, and
 οἱ δὲ ξένοι; οἱ μὲν ἐταίρους, and οἱ δὲ ξυγ-
 γενεῖς; προπέμποντες, and καὶ ἰόντες; μετ'
 ἐλπίδος τε, and καὶ ὀλοφυρμῶν; (hoping)
 ὡς κτήσονται τὰ μὲν, and (lamenting as
 they wondered) εἰ ὄψοιντο τοὺς δέ. The

optatives are due to the 'oratio obliqua.'
 πλοῦν ἀπεστέλλοντο] The accusative
 is a cognate one, since ἀπεστέλλοντο is
 the same as ἔπλεον.

ἐψηφίζοντο] The aorist would mean
 'that moment when they passed the
 decisive vote;' the imperfect means 'the
 whole time during which they were en-
 gaged in the business of voting.' Below,
 ἀνεθάρσουν means that as they were con-
 tinually falling into gloomy thoughts, so
 they were continually able to shake off
 the feeling and regain confidence.

XXXI. παρασκευὴ γάρ] There is
 no article between παρασκευὴ and αὕτη;
 consequently the words must be sepa-
 rated. 'This, when it first sailed out,
 was far (δὴ) the costliest.'

ἡ αὕτη] cf. II. 56 and 58. The fleet
 first sailed to Epidaurus, and subse-
 quently, under the command of Hagnon
 and others, to Potidæa.

Ποτίδαιαν μετὰ Ἀγνωνος οὐκ ἐλάσσω· τετράκις γὰρ χίλιοι ὀπλίται αὐτῶν Ἀθηναίων καὶ τριακόσιοι ἱππῆς καὶ τριῆρεις ἑκατόν, καὶ Λεσβίων καὶ Χίων πεντήκοντα, καὶ ξύμμαχοι ἔτι πολλοὶ ξυνέπλευσαν. ἀλλὰ ἐπὶ τε βραχεὶ πλὴν ὠρμήθησαν καὶ παρασκευῇ φαύλῃ, οὗτος δὲ ὁ στόλος ὡς χρόνιός τε ἐσόμενος καὶ κατ' ἀμφοτέρα, οὗ ἂν δέῃ, καὶ ναυσὶ καὶ πεζῷ ἅμα ἐξαρτυθείς, τὸ μὲν ναυτικὸν μεγάλας δαπάναις τῶν τε τριηράρχων καὶ τῆς πόλεως ἐκπονηθέν, τοῦ μὲν δημοσίου δραχμὴν τῆς ἡμέρας τῷ ναύτῃ ἐκάστῳ διδόντος καὶ ναῦς παρασχόντος κενὰς ἐξήκοντα μὲν ταχείας τεσσαράκοντα δὲ ὀπλιταγωγούς, καὶ ὑπηρεσίας ταύταις τὰς κρατίστας τῶν τριηράρχων, ἐπιφοράς τε πρὸς τῷ ἐκ δημοσίου μισθῷ διδόντων τοῖς θρανίταις τῶν ναυτῶν καὶ ταῖς ὑπηρεσίαις, καὶ τὰλλα σημείοις καὶ κατασκευαῖς πολυτελέσι χρησαμένων, καὶ ἐς τὰ μακρότατα προθυμηθέντος ἑνὸς ἐκάστου ὅπως αὐτῷ τινὶ εὐπρεπείᾳ τε ἢ ναῦς μάλιστα προέξει καὶ τῷ ταχυναυτεῖν, τὸ δὲ πεζὸν καταλόγοις τε χρηστοῖς ἐκκριθὲν καὶ ὅπλων καὶ τῶν περὶ τὸ σῶμα σκευῶν μεγάλη σπουδῇ πρὸς ἀλλήλους ἀμιλληθέν. ξυνέβη δὲ πρὸς τε σφῶς αὐτοὺς ἅμα ἔριν γενέσθαι, ᾧ τις ἕκαστος προσετάχθη, καὶ ἐς τοὺς ἄλλους Ἑλλήνας ἐπίδειξιν μᾶλλον εἰκα-

ἀλλά] This particle is connected with ἄλλος, and means, 'what is left after the exclusion of preceding ideas.' It is therefore used to connect two clauses contradicting each other, as οὐχ ἀπαξ ἀλλὰ πολλάκις. Hence ἀλλά and δέ differ in this: that δέ denotes something distinguished from what goes before, without setting it on one side or contradicting it; whereas ἀλλά introduces that which does set aside or contradict what precedes. Such a combination as οὐ κατὰ ναῦν ἐκάστην ξύμπαντες δέ, in ch. 32, is not common.

οὗτος δὲ ὁ στόλος] Repeat ὠρμήθη, from ὠρμήθησαν. Τὸ μὲν ναυτικὸν is in apposition to ὁ στόλος, and answers to τὸ δὲ πεζὸν some distance down. The clauses correspond thus: τῶν τε τριηράρχων and καὶ τῆς πόλεως; τοῦ μὲν δημοσίου and καὶ τῶν τριηράρχων; (and

here we should have expected τῶν δέ &c.) ἐξήκοντα μὲν ταχείας and τεσσαράκοντα δέ; ἐπιφοράς τε διδόντων and σημείοις χρησαμένων; εὐπρεπείᾳ τε and τῷ ταχυναυτεῖν; καταλόγοις τε ἐκκριθὲν and καὶ ὅπλων ἀμιλληθέν. The participles διδόντος and διδόντων are in the present tense, because they refer to a long-continued action; παρασχόντος, χρησαμένων &c. in the aorist, because they represent a single act: 'the state having furnished;' 'the trierarchs having adopted,' &c.

ἐπίδειξις] This generally implies a boastful display, a shewing off: cf. χαλεπώτατοι δὲ οἱ ἐπὶ χρήμασι προσκατηγοροῦντες ἐπίδειξιν τινα, III. 42; ἀπόδειξις denotes a careful systematic proof: cf. τῆς ἀρχῆς ἀπόδειξιν ἔχει, &c. I. 97.

σθῆναι τῆς δυνάμεως καὶ ἐξουσίας ἢ ἐπὶ πολεμίους παρασκευήν. εἰ γάρ τις ἐλογίσαστο τὴν τε τῆς πόλεως ἀνάλωσιν δημοσίαν καὶ τῶν στρατευομένων τὴν ἰδίαν, τῆς μὲν πόλεως ὅσα τε ἤδη προστετελέκει καὶ ἃ ἔχοντας τοὺς στρατηγούς ἀπέστελλεν, τῶν δὲ ἰδιωτῶν ἃ τε περὶ τὸ σῶμά τις καὶ τριήραρχος ἐς τὴν ναῦν ἀναλώκει καὶ ὅσα ἐτι ἔμελλεν ἀναλώσειν, χωρὶς δ' ἃ εἰκὸς ἦν καὶ ἄνευ τοῦ ἐκ τοῦ δημοσίου μισθοῦ πάντα τινὰ παρασκευάσασθαι ἐφόδιον ὡς ἐπὶ χρόνιον στρατείαν, καὶ ὅσα ἐπὶ μεταβολῇ τις ἢ στρατιώτης ἢ ἔμπορος ἔχων ἔπλει, πολλὰ ἂν τάλαντα εὐρέθη ἐκ τῆς πόλεως τὰ πάντα ἐξαγόμενα. καὶ ὁ στολὸς οὐχ ἦσσαν τόλμης τε θάμβει καὶ ὄψεως λαμπρότητι περιβόητος ἐγένετο ἢ στρατιᾶς πρὸς οὓς ἐπήεσαν ὑπερβολῇ, καὶ ὅτι μέγιστος ἦδη διάπλους ἀπὸ τῆς οἰκείας καὶ ἐπὶ μεγίστῃ ἐλπίδι τῶν μελλόντων πρὸς τὰ ὑπάρχοντα ἐπεχειρήθη.

- 32 Ἐπειδὴ δὲ αἱ νῆες πλήρεις ἦσαν καὶ ἐσέκειτο πάντα ἡδη ὅσα ἔχοντες ἔμελλον ἀνάξεσθαι, τῇ μὲν σάλπιγγι σιωπῇ ὑπεσημάνθη, εὐχὰς δὲ τὰς νομιζόμενας πρὸ τῆς ἀναγωγῆς οὐ κατὰ ναῦν ἐκάστην ζύμπαντες δὲ ὑπὸ κήρυκος ἐποιούντο, κρα-

τῆς μὲν πόλεως] This is subdivided into ὅσα τε ἤδη and καὶ ἃ ἔχοντας. Προσ-τετελέκει is, 'had already spent besides this; and τῶν δ' ἰδιωτῶν is also divided into ἃ τε περὶ, and καὶ ὅσα ἐτι. Below, the proper notion of παρασκευάζειν is 'to get ready so as to have by one.'

πρὸς οὓς] Πρὸς is used here, as in the next line but one, in the sense of comparison; 'compared with those whom they were attacking.'

μέγιστος ἦδη] We should rather have expected δὴ; but ἦδη seems to mean, 'this was the greatest distance up to the present time,' 'they were now venturing on the greatest voyage.'

διάπλους] 'A passage across the sea, or strait:' cf. *ὅτι βραχὺς ἐστὶν ὁ διάπλους πρὸς τὸ Κήραιον τῆς Εὐβοίας*, III. 93. The compounds of πλοῦς and πλέω are to be carefully distinguished; ἀποπλεῖν of course is to sail away. Διεκπλεῖν, διεκ-πλους: these words indicate a cutting through the enemy's line, and so reach-

ing their rear; a favourite manœuvre with the Athenians: cf. VII. 36. Ἐπι-πλεῖν, ἐπίπλους: 'a sailing down on,' 'against,' for the purpose of attack; ἐπι-πλεῖν however sometimes means only 'to sail on board,' cf. καὶ ἄρχων ἐπέπλει αὐτῶν, VIII. 39. Καταπλεῖν, to sail to shore, VIII. 35. Περιπλους, a sailing round, a sailing about; a usual manœuvre in a sea fight: it consisted in sailing round the enemy's fleet, and suddenly closing with them, when a favourable opportunity presented itself: cf. VIII. 36. Παραπλεῖν, παράπλους: these words are used of coasting along shore; cf. παραπλεύρων ἀπὸ κάλῳ ἐς τὴν Μεσσήνην, IV. 25. Προσπλεῖν, sailing to.

XXXII. ὑπεσημάνθη] This verb is generally used in the sense of 'secretly giving a hint about anything:' from this meaning it easily passes to the sense of 'giving a signal.'

ὑπὸ κήρυκος] The preposition is used here as in the phrase ὑπ' αἰλοῦ, 'to the

τῆράς τε κεράσαντες παρ' ἅπαν τὸ στράτευμα καὶ ἐκπώμασι χρυσοῖς τε καὶ ἀργυροῖς οἳ τε ἐπιβάται καὶ οἱ ἄρχοντες σπένδοντες. ξυνεπύχοντο δὲ καὶ ὁ ἄλλος ὄμιλος ὁ ἐκ τῆς γῆς τῶν τε πολιτῶν καὶ εἴ τις ἄλλος εὖνους παρῆν σφίσιν. παιωνίσαντες δὲ καὶ τελεώσαντες τὰς σπονδὰς ἀνήγοντο, καὶ ἐπὶ κέρως τὸ πρῶτον ἐκπλεύσαντες ἄμιλλαν ἤδη μέχρι Αἰγίνης ἐποιοῦντο. καὶ οἱ μὲν ἐς τὴν Κέρκυραν, ἔνθα περ καὶ τὸ ἄλλο στράτευμα τῶν ξυμμάχων ξυνελέγετο, ἡπείγοντο ἀφικέσθαι.

Ἐς δὲ τὰς Συρακούσας ἡγγέλλετο μὲν πολλαχόθεν τὰ περὶ τοῦ ἐπίπλου, οὐ μέντοι ἐπιστεύετο ἐπὶ πολὺν χρόνον οὐδέν, ἀλλὰ καὶ γενομένης ἐκκλησίας ἐλέχθησαν τοιοῦδε λόγοι ἀπὸ τε ἄλλων, τῶν μὲν πιστευόντων τὰ περὶ τῆς στρατείας τῆς τῶν Ἀθηναίων, τῶν δὲ τὰ ἐναντία λεγόντων, καὶ Ἑρμοκράτης ὁ Ἑρμῶνος παρελθὼν αὐτοῖς, ὡς σαφῶς οἰόμενος εἰδέναι τὰ περὶ αὐτῶν, ἔλεγε καὶ παρῆναι τοιαῦδε.

CH. XXXIII., XXXIV. *Speech of Hermocrates at Syracuse, confirming the news, and advising active measures to counteract the invasion.*

“ ἈΠΙΣΤΑ μὲν ἴσως, ὥσπερ καὶ ἄλλοι τινές, δόξω ὑμῖν 33 περὶ τοῦ ἐπίπλου τῆς ἀληθείας λέγειν, καὶ γιγνώσκω ὅτι οἱ τὰ μὴ πιστὰ δοκοῦντα εἶναι ἢ λέγοντες ἢ ἀπαγγέλλοντες οὐ

sound of the flute,' &c. : cf. Λακεδαιμόνιοι δὲ βραδέως καὶ ὑπὸ αὐλητῶν πολλῶν χωροῦντες, V. 70.

κρατῆράς τε] The clauses correspond with each other thus : κρατῆράς τε κεράσαντες and καὶ ἐκπώμασι σπένδοντες ; χρυσοῖς τε, and καὶ ἀργυροῖς ; οἳ τε ἐπιβάται and καὶ οἱ ἄρχοντες.

ἐπὶ κέρως] Cf. ἰδόντες δὲ οἱ Πελοποννήσιοι κατὰ μίαν ἐπὶ κέρως παραπλέοντας, II. 90. The ships sailed in column, one following another, and so forming a long narrow line.

ἤδη] 'Immediately on sailing out.'

ξυνελέγετο] 'The remaining force of allies was collecting ;' as below, ἡγγέλ-

λετο is, 'news was continually arriving.' οὐ μέντοι] These words correspond to ἡγγέλλετο μὲν, the μέντοι being an emphatic word, instead of the simple δέ.

ἀπὸ τε ἄλλων] Of these two divisions are made, τῶν μὲν and τῶν δέ ; the τε corresponds to καὶ Ἑρμοκράτης.

XXXIII. Ἀπιστα μὲν] This is answered by ὅμως δέ lower down.

τὰ μὴ πιστὰ δοκοῦντα] If the participle has no article attached to it, οὐ or μὴ is used according to the sense ; οὐ conveying an absolute negative, μὴ, a supposed negative ; οὐκ ὦν, 'because he is not ;' μὴ ὦν, 'supposing he is not.' If the participle has the article, denoting

μόνον οὐ πείθουσιν ἀλλὰ καὶ ἄφρονες δοκοῦσιν εἶναι· ὅμως δὲ οὐ καταφοβηθεὶς ἐπισχῆσω κινδυνεύουσης τῆς πόλεως, πείθων γε ἑμαυτὸν σαφέστερόν τι ἐτέρου εἰδὼς λέγειν. Ἀθηναῖοι γὰρ ἐφ' ἡμᾶς, ὃ πᾶν θαυμάζετε, πολλῇ στρατιᾷ ὤρμηνται καὶ ναυτικῇ καὶ πεζῇ, πρόφασιν μὲν Ἑγεσταίων ξυμμαχία καὶ Λεοντίνων κατοικίσει, τὸ δὲ ἀληθές Σικελίας ἐπιθυμία, μάλιστα δὲ τῆς ἡμετέρας πόλεως, ἡγούμενοι, εἰ ταύτην σχοίεν, ῥαδίως καὶ τᾶλλα ἔξειν. ὥς οὖν ἐν τάχει παρεσομένων, ὁρᾶτε ἀπὸ τῶν ὑπαρχόντων ὅτῳ τρόπῳ κάλλιστα ἀμυνεῖσθε αὐτοὺς, καὶ μήτε καταφρονήσαντες ἄφρακτοι ληφθήσεσθε μήτε ἀπιστήσαντες τοῦ ξύμπαντος ἀμελήσετε. εἰ δέ τῳ καὶ πιστά, τὴν τόλμαν αὐτῶν καὶ δύναμιν μὴ ἐκπλαγῇ. οὔτε γὰρ βλάπτειν ἡμᾶς πλείω οἰοί τ' ἔσονται ἢ πάσχειν, οὔθ' ὅτι μεγάλῳ στόλῳ ἐπέρχονται, ἀνωφελεῖς, ἀλλὰ πρὸς τε τοὺς ἄλλους Σικελιώτας πολὺ ἄμεινον (μᾶλλον γὰρ ἐθελήσουσιν ἐκπλαγέντες ἡμῖν ξυμμαχεῖν), καὶ ἣν ἄρα ἡ κατεργασώμεθα αὐτοὺς ἢ ἀπράκτους ὦν

generally a certain kind or class, it is negatived by *μή* usually: if, however, it means individual *definite* persons or things, which are characterized, then *οὐ* is used; as Βοιωτοί, οἱ πρόσθεν οὐδὲ ἐν τῇ αὐτῶν τολμῶντες, &c. Xen. Mem. III. 5, 4.

ἀπαγγέλλοντες] 'dispensing news' (ἀπό); ἐπαγγέλλειν is, 'to send news to a place:' cf. VIII. 10, ἐπηγγέλθησαν αἱ σπονδαί.

καταφοβηθεὶς] 'From any excessive fear:' and below, πείθων γε is, 'as at least I persuade myself.'

πρόφασιν μὲν] This word is used in the same way, without a preposition, in Bk. III. 111, πρόφασιν ἐπὶ λαχανισμὸν... ἐξελθόντες.

ὥς οὖν παρεσομένων] This does not mean, 'since then they will be here,' but, 'under the idea,' 'with the impression that they will be here:' cf. ἔχειν δεῖ τὰς ἐλπίδας ὥς ἡμῶν αὐτῶν ἀσφαλῶς προσουμένων, I. 84.

μήτε ληφθήσεσθε] *Μή* is used here, because the whole clause depends on ὅτῳ τρόπῳ repeated, and the negative

is therefore a dependent one.

εἰ δέ τῳ καὶ πιστά] Καί may often be rendered by placing an emphasis on the auxiliary verb in English. Here, for instance, Hermocrates had hinted that they were inclined probably to disbelieve the whole matter; but he adds, 'if any one thinks it *is* credible,' literally, 'if there are any who go so far as to think the affair even credible.'

πλείῳ] This is the accusative plural neuter, depending on βλάπτειν, 'to hurt us in more respects.'

πολὺ δμεινόν] sc. τὸ ἐπέρχεσθαι αὐτοὺς μεγάλῳ στόλῳ πολὺ δμεινόν ἐστι.

ἣν δρα] The particle *δρα* (akin probably to *δρω*) denotes intimate connexion, and in Attic usage (for in Epic it often denotes mere transition from one thing to another) has an *illative* force, (1) in the way of direct conclusion, (2) more commonly in the way of oblique inference, usually with the idea of unexpectedness: cf. ἦν δρα πυρὸς γ' ἕτερα θερμότερα, Arist. *Knights*, 382, 'there was then, it seems, though we thought not.' Now to some extent I think the

ἐφίενται ἀπώσωμεν (οὐ γὰρ δὴ μὴ τύχῳσί γε ὦν προσδέχονται φοβουμαι), κάλλιστον δὴ ἔργων ἡμῖν ξυμβήσεται, καὶ οὐκ ἀνέλπιστον ἔμοιγε. ὀλίγοι γὰρ δὴ στόλοι μεγάλοι ἢ Ἑλλήνων ἢ βαρβάρων πολὺ ἀπὸ τῆς ἑαυτῶν ἀπάραντες κατάρθωσαν. οὔτε γὰρ πλείους τῶν ἐνοικούντων καὶ ἀστυγειτόνων ἔρχονται (πάντα γὰρ ὑπὸ δέους ξυνίσταται), ἦν τε δι' ἀπορίαν τῶν ἐπιτηδείων ἐν ἀλλοτρίᾳ γῇ σφαλῶσιν, τοῖς ἐπιβουλευθεῖσιν ὄνομα, καὶ περὶ σφίσιν αὐτοῖς τὰ πλείω πταίωσιν, ὅμως καταλείπουσιν. ὅπερ καὶ Ἀθηναῖοι αὐτοὶ οὗτοι, τοῦ Μήδου παρὰ λόγον πολλὰ σφαλέντος, ἐπὶ τῷ ὀνόματι ὡς ἐπ' Ἀθήνας ἦι πύξθησαν, καὶ ἡμῖν οὐκ ἀνέλπιστον τὸ τοιοῦτο ξυμβῆναι. θαρσοῦν- 34
τες οὖν τά τε αὐτοῦ παρασκευαζόμεθα, καὶ ἐς τοὺς Σικελοὺς πέμποντες τοὺς μὲν μᾶλλον βεβαιωσώμεθα, τοῖς δὲ φιλίαν καὶ ξυμμαχίαν πειρώμεθα ποιεῖσθαι, ἔς τε τὴν ἄλλην Σικελίαν πέμπωμεν πρέσβεις δηλοῦντες ὡς κοινὸς ὁ κίνδυνος, καὶ ἐς τὴν Ἰταλίαν, ὅπως ἢ ξυμμαχίαν ποιώμεθα ἡμῖν ἢ μὴ δέχωνται Ἀθηναίους. δοκεῖ δέ μοι καὶ ἐς Καρχηδόνα ἄμεινον εἶναι πέμψαι· οὐ γὰρ ἀνέλπιστον αὐτοῖς, ἀλλ' αἰεὶ διὰ φόβου εἰσὶ μὴ

same force exists in *ei ἄρα, ἦν ἄρα, ei μὴ ἄρα*, and so on. They seem to mean, 'if it should turn out as a consequence of unexpected events, so and so.' cf. *kal eitis dedwōs ἄρα ἀπρόθυμός ἐστιν*, IV. 86; 'and if it should turn out, unexpectedly, that any one is,' &c. So that *ei ἄρα* really comes to mean almost, 'if perchance.'

οὐ γὰρ δὴ μὴ γε] 'For certainly (δὴ) I have no fear that they will succeed, at all events,' (γε) i.e. 'whatever else they may do.' *ὦν* is for *τούτω δ*. Below, *ἔμοι γε*, 'by me at all events, whatever others may think.'

ὀλίγοι δὴ] 'For very few,' cf. *μέγιστον δὴ*.

οὔτε γὰρ... ἦν τε] Cf. *οὔτε ἐπεμύνηντο... καταστάντες τε*. *Οὔτε* and *τε* often correspond in this way, like 'neque' and 'et' in Latin; as the negative part of *οὔτε* can be taken apart from *τε* with the first clause, and thus reduce

the sentence to two clauses connected by *τε*, and *τε*, whereof the first is negative, and the second positive: 'they both do not come, and &c...'

περὶ σφίσιν αὐτοῖς] With this compare *περὶ αὐτῷ τὰ πλείω σφαλόντα*, I. 69, 'stumbling about themselves,' they were, so to speak, their own stumbling-block. Below, *ὅμως* refers to *καὶ περὶ*, &c.: although their fall is to be attributed to their own folly, still their enemies reap the credit of it.

ὅπερ καὶ] Either this is a similar expression to *ὅπερ ἐκφοβοῦσιν ἡμᾶς* in ch. 11; or Thucydides intended to use the common expression, *ὅπερ καὶ ἔπαθον*, and for this last word substituted *πύξθησαν*, which is the best explanation.

XXXIV. *διὰ φόβου εἰσι*] Compare, for this use of *δια*, *δι' ὅχλου ἔσται*, *δι' ὀργῆς*, *δι' ἡσυχίας ἔχειν*, and similar expressions. These all seem to depend on the regular sense of *διὰ* with a genitive,

ποτε Ἀθηναῖοι αὐτοῖς ἐπὶ τὴν πόλιν ἔλθωσιν, ὥστε τάχ' ἂν ἴσως νομίσαντες, εἰ τὰδε προήσονται, καὶ σφεῖς ἐν πόνῳ εἶναι, ἐθελήσειαν ἡμῖν ἦτοι κρύφα γε ἢ φανερώς ἢ ἐξ ἐνός γέ του τρόπου ἀμύναι. δυνατοὶ δ' εἰσὶ μάλιστα τῶν νῦν, βουλευθέντες χρυσὸν γὰρ καὶ ἄργυρον πλείστον κέκτηνται, ὅθεν ὁ τε πόλεμος καὶ τὰλλα εὐπορεῖ. πέμπωμεν δὲ καὶ ἐς τὴν Λακεδαίμονα καὶ ἐς Κόρινθον δεόμενοι δεῦρο κατὰ τάχος βοηθεῖν καὶ τὸν ἐκεῖ πόλεμον κινεῖν. ὁ δὲ μάλιστα ἐγὼ τε νομίζω ἐπίκαιρον ὑμεῖς τε διὰ τὸ ξυνηθες ἥσυχον ἤκιστ' ἂν ὀξέως πείθοισθε, ὅμως εἰρήσεται. Σικελιωταὶ γὰρ εἰ θέλομεν ζύμπαντες, εἰ δὲ μή, ὅτι πλείστοι μεθ' ἡμῶν, καθελκύσαντες ἅπαν τὸ ὑπάρχον ναυτικὸν μετὰ δυοῖν μηνοῖν τροφῆς ἀπαντῆσαι Ἀθηναίοις ἐς Τάραντα καὶ ἄκραν Ἰαπυγίαν, καὶ δῆλον ποιῆσαι αὐτοῖς ὅτι οὐ περὶ τῇ Σικελίᾳ πρότερον ἔσται ὁ ἀγὼν ἢ τοῦ ἐκείνους περαιωθῆναι τὸν Ἰόνιον, μάλιστ' ἂν αὐτοὺς ἐκπλήξαιμεν καὶ ἐς λογισμὸν καταστήσαιμεν ὅτι ὁρμώμεθα μὲν ἐκ φιλίας χώρας φύλακες (ὑποδέχεται γὰρ ἡμᾶς Τάρας), τὸ δὲ πέλαγος αὐτοῖς πολὺ περαιουῖσθαι μετὰ πάσης τῆς παρασκευῆς, χαλεπὸν δὲ διὰ πλοῦ μῆκος ἐν τάξει μεῖναι, καὶ ἡμῖν ἂν εὐεπίθετος εἴη βραδεῖά τε καὶ κατ' ὀλίγον προσπίπτουσα. εἰ δ' αὖ τῷ ταχυ-

'through the midst of,' i.e. 'they are proceeding through the midst of fear, anger,' &c. : cf. διὰ δίκης ἐλθεῖν, ch. 60.

καὶ σφεῖς] This *ἀν* is merely a repetition of the *ἀν* in *τάχ' ἀν*.

ἦτοι κρύφα γε] Contrary to our custom, the more probable of two suppositions is put first. Arnold compares *ἐν* γέ τι ἢ τὰ πλείστα κατορθοῦν, 'at all events, one, or possibly the greater part,' Arist. *Nic. Eth.* I. 8. For this reason *τοι*, as an intensive particle, is always affixed to the first *ἢ*: 'either beyond doubt, secretly at all events; or perhaps openly; or at any rate, in some one way or other.'

ἀμύναι] *ἀμύνω* in the active with a dative is, 'to help;' in the middle with an accusative, 'to repel.'

τὸν ἐκεῖ πόλεμον κινεῖν] not, 'to excite war there,' but, 'to stir up the war

already there:' i.e. to prosecute it more vigorously.

ἀπαντῆσαι... ἐς Τάραντα] *ἀπαντῶν* is constructed like a verb of motion, 'to go to Tarentum, and there meet the Athenians:' cf. *ἡτοιμάζετο ὡς ἐπὶ τὰς Σίφας... ἀπαντησόμενος*, IV. 77.

περὶ τῇ Σικελίᾳ] The preposition is here used with two different cases, *περὶ τῇ Σικελίᾳ* and *περὶ τοῦ περαιωθῆναι*. Possibly Thucydides intended a difference in the meaning, *περὶ τῇ Σικελίᾳ* being, 'about,' in the vicinity of; and *περὶ τοῦ περαιωθῆναι*, 'about,' concerning.

ἐκπλήξαιμεν] 'completely scare them.' Below, in *ὑποδέχομαι*, the idea seems that of 'receiving under shelter.'

εἴη] The nominative to this is *ἡ παρασκευή*, supplied from *τῆς παρασκευῆς*.

κατ' ὀλίγον] *κατὰ*, with an accusa-

ναυτοῦντι ἀθροωτέρῳ κουφίσαντες προσβάλοιεν, εἰ μὲν κώπαις χρῆσαιτο, ἐπιθείμεθ' ἂν κεκμηκόσιν, εἰ δὲ μὴ δοκοίη, ἔστι καὶ ὑποχωρῆσαι ἡμῖν ἐς Τάραντα· οἱ δὲ μετ' ὀλίγων ἐφοδίῳ ὡς ἐπὶ ναυμαχίᾳ περαιωθέντες ἀποροῖεν ἂν κατὰ χωρία ἐρῆμα, καὶ ἢ μένοντες πολιορκοῖντο ἂν ἢ πειρώμενοι παραπλεῖν τήν τε ἄλλην παρασκευὴν ἀπολίποιν ἂν καὶ τὰ τῶν πόλεων οὐκ ἂν βέβαια ἔχοντες, εἰ ὑποδέξοιντο, ἀθυμοῖεν. ὥστ' ἔγωγε τούτῳ τῷ λογισμῷ ἡγοῦμαι ἀποκληρομένους αὐτοὺς οὐδ' ἂν ἀπᾶραι ἀπὸ Κερκύρας, ἀλλ' ἢ διαβουλευσαμένους καὶ κατασκοπαῖς χρωμένους, ὅποσοι τ' ἐσμέν καὶ ἐν ᾧ χωρίῳ, ἐξωσθῆναι ἂν τῇ ὥρᾳ ἐς χειμῶνα, ἢ καταπλαγέντας τῷ ἀδοκῇ καταλῦσαι ἂν τὸν πλοῦν, ἄλλως τε καὶ τοῦ ἐμπειροτάτου τῶν στρατηγῶν, ὡς ἐγὼ ἀκούω, ἄκοντος ἡγουμένου καὶ ἀσμένου ἂν πρόφασιν λαβόντος, εἴ τι ἀξιόχρεον ἀφ' ἡμῶν ὀφθείη. ἀγγελλοίμεθα δ' ἂν (εὐ οἶδ' ὅτι) ἐπὶ τὸ πλεῖον· τῶν δ' ἀνθρώπων πρὸς τὰ λεγόμενα καὶ αἱ γινώμαι ἴστανται, καὶ τοὺς προεπιχειροῦντας ἢ τοῖς γε ἐπιχειροῦσι προδηλοῦντας ὅτι ἀμυνοῦνται μᾶλλον πεφόβηνται, ἰσοκινδύνους ἡγούμενοι. ὅπερ ἂν νῦν Ἀθηναῖοι πάθοιεν. ἐτέρχονται γὰρ ἡμῖν ὡς οὐκ ἀμυνουμένοις, δικαίως κατε-

tive, has very frequently a distributive sense, as here: κατ' ὀλίγον, 'little by little'; κατὰ μίαν ναῦν, 'one ship at a time'; κατὰ πόλεις, 'by their several cities.'

εἰ δὲ μὴ δοκοίη] sc. ἐπιθέσθαι.

ἔστι καὶ ὑποχωρῆσαι] 'Besides fighting, we have another alternative beyond, (καὶ) that of retreating.'

οὐκ ἂν βέβαια ἔχοντες] The ἂν goes with ἀθυμοῖεν.

διαβουλευσαμένους] This word is generally used of deliberating between various (διδ) plans.

καταλῦσαι δν] The aorist indicative with δν means 'would have,' and the aorist optative with δν, 'would'; the infinitive of the aorist with δν may correspond to both, but generally (although not always) answers to the latter, and means 'would,' not, 'would have,' and nearly approximates to the future: cf. οὐκ ἂν ἐφη παραλιπεῖν οὐδ'

ἐπιτρέψαι, quoted by Madvig from Æschines.

ἂν λαβόντος] The participle ἡγουμένου, having no ἂν, states a positive fact; λαβόντος with δν denotes only a probable fact, 'would probably be glad to find.'

καὶ αἱ γινώμαι] i.e. 'such as is the complexion of the report, such *literariæ* becomes the complexion of the mind of the hearer.'

τοὺς προεπιχειροῦντας, κ. τ. λ.] 'those who make the attempt before their opponents, or at all events, shew before the struggle commences (πρὸς), that they will endeavour to repel those who make that attempt upon *them*; such, I say, they are more afraid of, as they cannot but think they feel equal to the danger.'

κατεργακότες] The word is used here strictly in its proper sense, 'having formed an opinion against, derogatory to us.'

γνωκότες ὅτι αὐτοὺς οὐ μετὰ Λακεδαιμονίων ἐφθείρομεν· εἰ δ' ἴδοιεν παρὰ γνώμην τολμήσαντας, τῷ ἀδοκῆτῳ μᾶλλον ἂν καταπλαγεῖεν ἢ τῇ ἀπὸ τοῦ ἀληθοῦς δυνάμει. πείθεσθε οὖν, μάλιστα μὲν ταῦτα τολμήσαντες, εἰ δὲ μή, ὅτι τάχιστα τὰλλα ἐς τὸν πόλεμον ἐτοιμάζειν, καὶ παραστήναι παντὶ τὸ μὲν καταφρονεῖν τοὺς ἐπρόντας ἐν τῶν ἔργων τῇ ἀλκῇ δείκνυσθαι, τὸ δ' ἤδη τὰς μετὰ φόβου παρασκευὰς ἀσφαλεστάτας νομίσαντας ὡς ἐπὶ κινδύνου πρᾶσσειν χρησιμώτατον ἂν ξυμβῆναι. οἱ δὲ ἄνδρες καὶ ἐπέρχονται καὶ ἐν πλῶ (εὖ οἶδ' ὅτι) ἤδη εἰσὶ καὶ ὅσον οὐπω πάρεσιν."

CH. XXXV. *Great strife of opinion at Syracuse. Many, including Athenagoras, laughed the whole matter to scorn.*

35 ΚΑΙ ὁ μὲν Ἑρμοκράτης τοσαῦτα εἶπεν, τῶν δὲ Συρακοσίων ὁ δῆμος ἐν πολλῇ πρὸς ἀλλήλους ἔριδι ἦσαν, οἱ μὲν ὡς οὐδενὶ ἂν τρόπῳ ἔλθοιεν οἱ Ἀθηναῖοι, οὐδ' ἀληθὴ ἐστὶν ἂ λέγει, τοῖς δέ, εἰ καὶ ἔλθοιεν, τί ἂν δράσειαν αὐτοὺς ὃ τι οὐκ ἂν μείζον ἀντιπάθοιεν. ἄλλοι δὲ καὶ πάνυ καταφρονοῦντες ἐς γέλωτα ἔτρεπον τὸ πρᾶγμα. ὀλίγον δ' ἦν τὸ πιστεῦον τῷ Ἑρμοκράτῃ καὶ φοβούμενον τὸ μέλλον. παρελθὼν δ' αὐτοῖς Ἀθηναγόρας, ὃς δῆμου τε προστάτης ἦν καὶ ἐν τῷ παρόντι πιθανώτατος τοῖς πολλοῖς, ἔλεγε τοιάδε.

ἐφθείρομεν] sc. 'because we were not, through all the past years of the war, in league with the Peloponnesians to ruin them;' for such is the force of the imperfect.

πείθεσθε οὖν] I think the construction is varied: first, πείθεσθε is followed by a participle, 'take my advice, and follow it up by acting boldly;' then, by an infinitive depending on ὥστε understood, 'take my advice, so as to prepare;' παραστήναι depends also on πείθεσθε, 'take my advice, so far as to let the thought suggest itself to you.' I do not believe ἐτοιμάζειν, as Götter does, to be the infinitive for the imperative.

τὸ δ' ἤδη] The construction is, τὸ δὲ ἤδη πρᾶσσειν ὡς ἐπὶ κινδύνου, νομίσαντας τὰς μετὰ φόβου παρασκευὰς ἀσφαλεστά-

τας (εἶναι), χρησιμώτατον ἂν ξυμβῆναι. Of course τὸ δὲ ἤδη corresponds to τὸ μὲν καταφρονεῖν, and both depend on παραστήναι. For this sense of παραστήναι cf. καὶ εἴτω δρᾶ παρέστηκε, &c. ch. 78: cf. also οὐ ταῦτα παρίσταται μοι γιγνώσκειν, Olynth. III. I. I.

XXXV. οἱ μὲν ὡς οὐδενὶ] sc. οἱ μὲν λέγοντες ὡς. In τοῖς δέ the construction varies, as though Thucydides had written τῷ δῆμῳ ἔρις ἐνέπεσε, τοῖς μὲν λέγουσι... τοῖς δὲ (ἐρωτώσω) &c. The oratio moreover changes from the obliqua in ἐλθοιεν to the directa in οὐδ' ἀληθὴ ἐστὶν.

καὶ πάνυ] 'going so far as to feel utter contempt;' καταφρονεῖν is, 'to think a thing down.'

CH. XXXVI.—XL. *Speech of Athenagoras, asserting the affair to be a mere fabrication of the oligarchical faction.*

“ΤΟΥΣ μὲν Ἀθηναίους ὅστις μὴ βούλεται οὕτω κακῶς 36
φρονῆσαι καὶ ὑποχειρίους ἡμῖν γενέσθαι ἐνθάδε ἐλθόντας, ἢ
δειλός ἐστιν ἢ τῇ πόλει οὐκ εὖνους· τοὺς δ’ ἀγγέλλοντας τὰ
τοιαῦτα καὶ περιφόβους ὑμᾶς ποιούντας τῆς μὲν τόλμης οὐ
θαυμάζω, τῆς δὲ ἄξυνεσίας, εἰ μὴ οἶονται ἐνδηλοὶ εἶναι. οἱ γὰρ
δεδιότες ἰδίᾳ τι βούλονται τὴν πόλιν ἐς ἔκπληξιν καθιστάναι,
ὅπως τῷ κοινῷ φόβῳ τὸ σφέτερον ἐπηλυγάζωνται. καὶ νῦν
αὐταὶ αἱ ἀγγελίαι τοῦτο δύνανται· οὐκ ἀπὸ ταῦτομάτου, ἐκ
δὲ ἀνδρῶν οἵπερ αἰεὶ τάδε κινουσι ξύγκεινται. ὑμεῖς δὲ ἦν εὖ
βουλευσθε, οὐκ ἐξ ὧν οὗτοι ἀγγέλλουσι σκοποῦντες λογιεῖσθε

XXXVI. *ὅστις μὴ*] The relative pronouns when not used to particularize certain definite persons, take *μὴ* and not *οὐ*. Here *ὅστις μὴ* is equivalent to *εἰ τις μὴ*. Hence we nearly always meet with *ὅς μὴ*, *ὅσοι μὴ*, and the like.

τῆς μὲν τόλμης] Certain verbs, such as *εὐδαιμονίζω*, *μακαρίζω*, *οἰκτείρω*, *θαυμάζω*, take a genitive of the object on account of which the particular feeling is excited, as here, *θαυμάζω τῆς τόλμης*, ‘I wonder at them for their boldness.’ I am inclined to think it is an extension, to some extent, of the rule by which ‘the place where’ is put in the genitive; ‘I wonder at them in the point, as it were, in the locality of their boldness.’

τὸ σφέτερον] This may agree with *δέος* understood, from *δεδιότες ἰδίᾳ τι*: though *τὸ σφέτερον* may be used absolutely, ‘their own conduct.’

ξύγκεινται] Götter makes the words from *οὐκ ἀπὸ ταῦτομάτου* to *ξύγκεινται*, explanatory of *τοῦτο δύνανται*, supposing them to be added without any connecting particle, comparing *καὶ μὴ (δρῶν) θ νῦν δρᾶτε, τοῦ κοινῆς σωτερίας ἀφίεσθε*, II. 60: or *ξύγκεινται* may be used incorrectly for a participle, so that the construction would be irregular for *οὐκ ἀπὸ ταῦτομάτου (οἶσαι) ἐκ δὲ ἀνδρῶν ξυγκειμέναι*.

ἦν εὖ βουλευσθε] The difference between *ἦν* and *εἰ* appears to be this: *ἦν* carries with it the notion of experience, according to Hermann’s phrase; *ἦν* accordingly is used to state a supposition which will soon be tested, and be determined one way or the other; consequently, the usual construction after *ἦν* and a conjunctive, is a future indicative; *εἰ*, on the other hand, conveys a pure hypothesis, without expressing any opinion as to the probability of its occurrence; and as a supposition of this sort, unlike one with *ἦν*, can be made either with reference to the past or future, *εἰ* is constructed with an indicative for a past hypothesis, and an optative for a future hypothesis. The possibility of the connexion of a hypothetical particle with the indicative mood, seems to arise from the fact, that a past hypothesis must have been virtually decided, and so is equivalent to a positive fact in the opposite direction. *Εἰ ἔσχον ἔδωκα αὖ*, is, ‘if I had had it, I would have given it,’ and this implies, that I did not have it, and so the indicative is the proper mood. *Εἰ* can also be united with the present and future indicative, when the hypothesis is assumed to be quite certain, and *εἰ* assumes the meaning almost of ‘since;’

τὰ εἰκότα, ἀλλ' ἐξ ὧν ἂν ἄνθρωποι δεινοὶ καὶ πολλῶν ἔμπειροι, ὥσπερ ἐγὼ Ἀθηναίους ἀξιῶ, δράσειαν. οὐ γὰρ αὐτοὺς εἰκὸς Πελοποννησίους τε ὑπολιπόντας καὶ τὸν ἐκεῖ πόλεμον μήπω βεβαίως καταλελυμένους ἐπ' ἄλλον πόλεμον οὐκ ἐλάσσω ἐκόντας ἐλθεῖν, ἐπεὶ ἔγωγε ἀγαπᾶν οἶμαι αὐτοὺς ὅτι οὐχ ἡμεῖς ἐπ' ἐκείνους ἐρχόμεθα, πόλεις τοσαῦται καὶ οὕτω μεγά-
 37 λαι. εἰ δὲ δὴ ὥσπερ λέγονται ἔλθοιεν, ἱκανωτέραν ἡγοῦμαι Σικελίαν Πελοποννήσου διαπολεμῆσαι ὅσῃ κατὰ πάντα ἄμεινον ἐξήρτυται, τὴν δὲ ἡμετέραν πόλιν αὐτὴν τῆς νῦν στρατιᾶς ὡς φασὶν ἐπιούσης, καὶ εἰ δις τοσαύτη ἔλθοι, πολὺν κρείσσω εἶναι, οἷς γ' ἐπίσταμαι οὐθ' ἵππους ἀκολουθήσοντας, οὐδ' αὐτόθεν πορισθησομένους εἰ μὴ ὀλίγους τινὰς παρ' Ἐγεσταίων, οὐθ' ὀπλίτας ἰσοπλήθεις τοῖς ἡμετέροις ἐπὶ νεῶν γε ἐλθόντας· μέγα γὰρ τὸ καὶ αὐταῖς ταῖς ναυσὶ κούφαις τοσοῦτον πλοῦν δεῦρο κομισθῆναι, τὴν τε ἄλλην παρασκευὴν ὅσῃν δεῖ ἐπὶ πόλιν τοσὴνδε πορισθῆναι, οὐκ ὀλίγην οὔσαν. ὥστε, παρὰ

it can then, like *ἦν*, have a future indicative to answer to it in the apodosis; consequently, the common distinction made between *εἰ* and *ἦν*, that the latter has a future to answer to it, and *εἰ* has not, is nothing to the point. Without entering too far into speculations, I may add, that *εἰ* appears to me to be the old way of writing the dative of the relative *ἧ*, 'in the case in which.'

ἐξ ὧν ἂν] The *ἂν* has nothing to do with the relative *ὧν*, but must go with *δράσειαν* in the usual way.

ὑπολιπόντας] The original idea of this word seems to be that of 'leaving something beneath one on rising,' and hence, 'leaving behind.'

μήπω καταλελυμένους] The *μή* is used, because the case is only stated as a probability depending on *εἰκός*, 'it is not likely, that without having settled,' &c. For *καταλελυμένους*, see ch. 27.

ἐγωγε] 'I for one, at least, fancy that they are well content;' *στέργω* and *ἀσπάζομαι* are used in the same way.

XXXVII. *εἰ δὲ δὴ ἔλθοιεν*] 'and if they were *really* to come.'

διαπολεμῆσαι] 'to carry the war through:' cf. *διαπολεμῆσεται αὐτοῖς ὁ πόλεμος ἀμαχεί*, VII. 14. Below, *ἐξήρτυται* is, 'thoroughly furnished.'

καὶ εἰ δις] see on ch. 11.

οἷς γ' ἐπίσταμαι] 'Since I know, at least, that no horses will follow them.'

Οὐτε ἵππους] The corresponding clauses here, are *οὐτε ἵππους* and *οὐτε ὀπλίτας*; and the *οὐδέ* connects *πορισθησομένους* with *ἀκολουθήσοντας*: see on ch. 20. *Ἐπὶ νεῶν γε*, implies that although the Athenian force at home might surpass the Syracusan, yet certainly that portion which could be transported on shipboard would be inferior to what Syracuse could bring into the field.

μέγα γὰρ τό] sc. τὸ γὰρ δεῦρο τοσοῦτον πλοῦν αὐταῖς... κομισθῆναι, τό τε πορισθῆναι τὴν ἄλλην παρασκευὴν ὅσῃν δεῖ (πορισθῆναι) ἐπὶ πόλιν τοσὴνδε, μέγα ἐστί. *Πλοῦν* is a cognate accusative after *κομισθῆναι*, equivalent to *πλεῖσαι*. Καὶ αὐταῖς, 'even with the ships alone.'

ὥστε, παρὰ τοσοῦτον] The *ὥστε* goes with *δοκοῦσιν*, and the words *παρὰ τοσοῦτον γινώσκω* are parenthetical: 'so

τοσοῦτον γιγνώσκω, μόλις ἂν μοι δοκοῦσιν, εἰ πόλιν ἑτέραν τοσαύτην ὅσαι Συράκουσαι εἰσιν ἔλθοιεν ἔχοντες καὶ ὁμορον οἰκήσαντες τὸν πόλεμον ποιοῖντο, οὐκ ἂν παντάπασι διαφθαρῆναι, ἢ πού γε δὴ ἐν πάσῃ πολεμία Σικελία (ξυστήσεται γὰρ) στρατοπέδῳ τε ἐκ νεῶν ἰδρυθέντι, καὶ ἐκ σκηνιδίων καὶ ἀναγκαίας παρασκευῆς οὐκ ἐπὶ πολὺ ὑπὸ τῶν ἡμετέρων ἱππέων ἐξιώντες. τὸ δὲ ξύμπαν οὐδ' ἂν κρατῆσαι αὐτοὺς τῆς γῆς ἡγοῦμαι· τοσοῦτῃ τὴν ἡμέτεραν παρασκευὴν κρείσσω νομίζω. ἀλλὰ ταῦτα, ὥσπερ ἐγὼ λέγω, οἳ τε Ἀθηναῖοι γιγνώσκοντες 38 τὰ σφέτερα αὐτῶν (εὐ οἶδ' ὅτι) σῶζουσιν, καὶ ἐνθένδε ἄνδρες οὔτε ὄντα οὔτε ἂν γενόμενα λογοποιοῦσιν, οὓς ἐγὼ οὐ νῦν πρῶτον ἀλλ' αἰεὶ ἐπίσταμαι ἥτοι λόγοις γε τοιοῖσδε καὶ ἔτι τούτων κακουργοτέροις ἢ ἔργοις βουλομένους καταπλήξαντας τὸ ὑμέτερον πλῆθος αὐτοὺς τῆς πόλεως ἄρχειν. καὶ δέδοικα μέντοι μή ποτε πολλὰ πειρῶντες καὶ κατορθώσωσιν· ἡμεῖς δὲ

far am I from agreeing with others.' This seems to me to be literally, 'I form an opinion alongside of so much intervening space,' i. e. 'so large an interval separates our views:' cf. *παρὰ τοσοῦτον ἦλθεν κινδύνου*, III. 49, where the meaning is exactly the opposite from the ambiguous character of the word *τοσοῦτον*.

τὸν πόλεμον ποιοῦντο] When a single verb is periphrased by a noun and the verb 'to make,' the middle of *ποιεῖν*, and not the active, is used; for instance, *πολεμεῖν*, or *πόλεμον ποιεῖσθαι*; *ἐξέτασαι*, or *ἐξέτασιν ποιεῖσθαι*; *ἀναβάλλεσθαι*, or *ἀναβολὴν ποιεῖσθαι*, &c. The construction runs thus: *εἰ ἔλθοιεν ἔχοντες, καὶ οἰκήσαντες ὁμορον, ποιοῦντο τὸν πόλεμον, δοκοῦσί μοι μόλις οὐκ ἂν διαφθαρῆναι*. The second *ἂν* is merely a repetition of the first, see on ch. II.

ἢ πού γε δὴ] 'Surely, at least I suppose you admit beyond doubt,' (i. e. much more, surely,) 'will they be ruined,' supplying *διαφθαρήσονται*.—For *που*, see on ch. 22; *ἦ* means 'verily,' confirming an assertion, and is seldom put alone.

στρατοπέδῳ τε] With *ἐκ σκηνιδίων*

καὶ ἀναγκαίας παρασκευῆς, supply some word from *ἰδρυθέντι*,—'With an army encamped just after leaving their ships, and (issuing only) from wretched tents, and makeshift equipments.' Or, *ἐκ σκηνιδίων* may be governed by *οὐκ ἐξιώντες*, 'prevented from leaving their wretched tents;' and I think this is right. *Οὐκ ἐξιώντες* is equivalent to a passive verb, 'being cooped up,' and therefore takes the passive construction of *ὑπὸ* and a genitive. The two clauses are differently constructed, *στρατοπέδῳ*, and *ἐξιώντες*. For *ἀναγκαῖος* in the present tense, cf. *τὰλλα ὡς οἷόν τε ἦν ἐξ ἀναγκαίου καὶ τοσαύτης διανοίας*, VII. 60.

οὐδ' ἂν κρατῆσαι] 'I do not think they would even gain a footing in the country.'

XXXVIII. *ἥτοι λόγοις γε*] 'either with words at least beyond doubt, or possibly acts:' cf. ch. 34, sub *κρύφα γε*. *Αὐτοὺς* is emphatic, 'themselves to rule the state.'

καὶ δέδοικα μέντοι] 'and, however, I am afraid;' see for *μέντοι*, ch. 9.

ἡμεῖς δὲ κακοί] Supply *ἐσμέν*, so as to make it a fresh clause; or repeat *ὡμεν*,

κακοί, πρὶν ἐν τῷ παθεῖν ὤμεν, προφυλάξασθαι τε καὶ αἰσθό-
μενοι ἐπέξελθῆν. τοιγάρτοι δι' αὐτὰ ἡ πόλις ἡμῶν ὀλιγάκις
μὲν ἡσυχάζει, στάσεις δὲ πολλὰς καὶ ἀγῶνας οὐ πρὸς τοὺς
πολεμίους πλείονας ἢ πρὸς αὐτὴν ἀναιρεῖται, τυραννίδας δὲ
ἔστιν ὅτε καὶ δυναστείας ἀδίκους. ὦν ἐγὼ πειράσομαι, ἦν γε
ὑμεῖς ἐθέλητε ἔπεσθαι, μή ποτε ἐφ' ἡμῶν τι περιιδεῖν γενέ-
σθαι, ὑμᾶς μὲν τοὺς πολλοὺς πείθων, τοὺς δὲ τὰ τοιαῦτα
μηχανωμένους κολάζων, μὴ μόνον αὐτοφώρους (χαλεπὸν γὰρ
ἐπιτυγχάνειν) ἀλλὰ καὶ ὦν βούλονται μὲν δύνανται δ' οὐ (τὸν
γὰρ ἐχθρόν οὐχ ὦν δρᾷ μόνον ἀλλὰ καὶ τῆς διανοίας προαμύ-
νεσθαι χρή, εἴπερ καὶ μὴ προφυλαζόμενός τις προπίσεται),
τοὺς δ' αὖ ὀλίγους τὰ μὲν ἐλέγχων τὰ δὲ φυλάσσων, τὰ δὲ
καὶ διδάσκων· μάλιστα γὰρ δοκῶ ἄν μοι οὕτως ἀποτρέπειν
τῆς κακουργίας. καὶ δῆτα, ὃ πολλὰκις ἐσκεψάμην, τί καὶ

depending on δέδοικα, 'And besides, we are at once ill disposed to take precautionary measures, and after discovery, to follow up the offence for punishment.

τοιγάρτοι] Γάρ is said to come from γε and ἄρα, and would have an idea of affirmation, and inference; however this may be (and the derivation seems improbable), its chief use is (1) *argumentative*, giving the cause, or reason; (2) *explanatory*, after such phrases as σημείων δέ and the like, σκέψασθε δέ &c.; although I think this last case may be reduced to the first by supposing an ellipse. As I remarked in ch. 9, τοι is for τῷ, 'in that case;' hence the force of τοιγάρ is, 'for in this respect,' or, 'accordingly;' and τοιγάρτοι is a still more emphatic form, 'accordingly,' or 'therefore,' 'surely.'

ὦν ἐγὼ, κ.τ.λ.] sc. ὦν τι γενέσθαι ἐγὼ πειράσομαι μήποτε περιιδεῖν, 'Now I will endeavour never at any time to allow any of these results to happen, if at least you are willing to follow me.'

ὑμᾶς μὲν τοὺς πολλοὺς] 'you who form the popular party:' cf. πᾶς τις τῶν πολλῶν, 'each member of the demo-

cracy,' VIII. 94.

χαλεπὸν γὰρ ἐπιτυγχάνειν] 'it is hard to light upon them.' ὦν βούλονται is put for τούτων δ' βούλονται. The genitive is put after κολάζων, on the principle mentioned in ch. 36, under θανμάζω. The construction of διανοίας is the same, after προαμύνεσθαι: cf. τιμωρήσασθαι ὦν πεποιθήκασιν in Xenophon.

τὸν γὰρ ἐχθρόν] 'For one must inflict punishment on one's enemy, not merely for his actual deeds, but also by way of precaution, for his intentions; since certainly, supposing one is not the first to guard against him, one will be the first to suffer.' In προαμύνεσθαι, the idea conveyed by πρό is only suited to the latter clause, καὶ τῆς διανοίας, and not to ὦν δρᾷ.

τὰ δὲ καὶ διδάσκων] 'and in some respects, in addition to the other two courses (καὶ) schooling them.' Below, the αὖ is joined with ἐπιτρέπειν, not δοκῶ.

δῆτα] This is an emphatic form of δή, and means, 'assuredly,' 'certainly,' 'to be sure.' In questions it adds strong emphasis, τί δῆτα κλάεις, 'what are you weeping for?' In τί καὶ βούλεσθε

βούλεσθε, ὦ νεώτεροι; πότερον ἄρχειν ἤδη; ἀλλ' οὐκ ἔννομον ὁ δὲ νόμος ἐκ τοῦ μὴ δύνασθαι ὑμᾶς μᾶλλον ἢ δυναμένους ἐτέθη ἀτιμάζειν. ἀλλὰ δὴ μὴ μετὰ πολλῶν ἰσονομείσθαι; καὶ πῶς δίκαιον τοὺς αὐτοὺς μὴ τῶν αὐτῶν ἀξιούσθαι; φήσει 39 τις δημοκρατίαν οὔτε ξυνετὸν οὔτ' ἴσον εἶναι, τοὺς δ' ἔχοντας τὰ χρήματα καὶ ἄρχειν ἄριστα βελτίστοις. ἐγὼ δὲ φημι πρῶτα μὲν δῆμον ξύμπαν ὠνομάσθαι, ὀλιγαρχίαν δὲ μέρος, ἔπειτα φύλακας μὲν ἀρίστους εἶναι χρημάτων τοὺς πλουσίους, βουλευσάι δ' ἂν βέλτιστα τοὺς ξυνετούς, κρίναι δ' ἂν ἀκούσαντας ἄριστα τοὺς πολλούς, καὶ ταῦτα ὁμοίως καὶ κατὰ μέρη καὶ ξύμπαντα ἐν δημοκρατίᾳ ἰσομοιρεῖν. ὀλιγαρχία δὲ τῶν μὲν κινδύνων τοῖς πολλοῖς μεταδίδωσιν, τῶν δ' ὠφελίμων οὐ πλεονεκτεῖ μόνον, ἀλλὰ καὶ ξύμπαν ἀφελομένη ἔχει· ἃ ὑμῶν οἳ τε δυνάμενοι καὶ οἱ νέοι προθυμοῦνται, ἀδύνατα ἐν μεγάλῃ πόλει κατασχεῖν. ἀλλ' ἔτι καὶ νῦν, ὦ πάντων ἀξυνετώτατοι, εἰ μὴ μανθάνετε κακὰ σπεύδοντες, ἢ ἀμαθέστατοί ἐστε ὧν ἐγὼ οἶδα Ἑλλήνων, ἢ ἀδικώτατοι, εἰ εἰδότες τολμάτε. ἀλλ' 40

the *καὶ* gives increased force to the question, 'what are you going to the length of wanting?'

πότερον ἄρχειν ἤδη] 'Is it to hold office at once?' In the next sentence, construe 'but this law was passed more in consequence of your natural unfitness at your early age for office, than with a view to disgrace you, supposing you to possess that fitness.'

XXXIX. *καὶ ἄρχειν*] 'Those who are in possession of wealth are also the best adapted to rule the best.' In the next sentence, *πρῶτα μὲν* and *ἔπειτα* correspond. The argument appears to be this; that the true meaning of democracy is a government embracing the whole state, and not a portion only: democracy therefore, in its proper acceptance, as embracing the wealthy and noble as portions of itself, could not be opposed, in contra-distinction to their government, as the rule of one part distinguished from the rule of another, but as the rule of the whole, opposed to the

rule of a part only. In a true democracy, all, rich, noble, as well as others, had their proper sphere, whereas in an oligarchy all but the rich and noble were excluded from power.

ἀρίστους εἶναι] This clause has no *ἀν*, because it is an admission of the assertion put forward by the oligarchical party: the following clauses take *ἀν*, because they are assertions of the speaker, put forward in the light of probabilities.

καὶ ταῦτα] sc. 'and all these properties, wealth, judgment and discernment, have an equal share of the privileges in a democracy;' *ταῦτα* refers therefore to τὸ βουλευσάι τοὺς ξυνετούς, τὸ κρίναι τοὺς πολλούς, and τὸ φύλακας εἶναι χρημάτων τοὺς πλουσίους.

καὶ ξύμπαν, κ.τ.λ.] 'even utterly takes away and keeps.'

ἀδύνατα] sc. *καίτερ ἀδύνατα ὄντα κατασχεῖν*, 'although they are impossible to get hold of.'

ἤτοι μαθόντες γε ἢ μεταγινόντες τὸ τῆς πόλεως ξύμπασι κοινὸν αὖξετε, ἡγησάμενοι τοῦτο μὲν ἂν καὶ ἴσον καὶ πλεόν οἱ ἀγαθοὶ ὑμῶν ἥπερ τὸ τῆς πόλεως πλήθος μετασχεῖν, εἰ δ' ἄλλα βουλήσεσθε, καὶ τοῦ παντὸς κινδυνεύσαι στερηθῆναι καὶ τῶν ταιῶνδε ἀγγελιῶν ὡς πρὸς αἰσθομένους καὶ μὴ ἐπιτρέψοντας ἀπαλλάγητε. ἡ γὰρ πόλις ἦδε, καὶ εἰ ἔρχονται Ἀθηναῖοι, ἀμυνεῖται αὐτοὺς ἀξίως αὐτῆς, καὶ στρατηγοὶ εἰσιν ἡμῖν οἱ σκέψονται αὐτά· καὶ εἰ μὴ τι αὐτῶν ἀληθές ἐστιν, ὥσπερ οὐκ οἶμαι, οὐ πρὸς τὰς ὑμετέρας ἀγγελίας καταπλαγείσα καὶ ἐλομένη ὑμᾶς ἄρχοντας αὐθαίρετον δουλείαν ἐπιβαλεῖται, αὐτὴ δ' ἐφ' αὐτῆς σκοποῦσα τοὺς τε λόγους ἀφ' ὑμῶν ὡς ἔργα δυναμένους κρινεῖ καὶ τὴν ὑπάρχουσαν ἐλευθερίαν οὐχὶ ἐκ τοῦ ἀκούειν ἀφαιρεθήσεται, ἐκ δὲ τοῦ ἔργῳ φυλασσομένη μὴ ἐπιτρέπειν πειράσεται σώζειν."

CH. XLI. *One of the generals ends the discussion, by advising sundry precautions.*

41 ΤΟΙΑΥΤΑ μὲν Ἀθηναγόρας εἶπεν, τῶν δὲ στρατηγῶν εἰς ἀναστὰς ἄλλον μὲν οὐδένα ἔτι εἶασε παρελθεῖν, αὐτὸς δὲ πρὸς τὰ παρόντα ἔλεξε τοιάδε. "διαβολὰς μὲν οὐ σῶφρον οὔτε λέγειν τινὰς ἐς ἀλλήλους οὔτε τοὺς ἀκούοντας ἀποδέχεσθαι, πρὸς δὲ τὰ ἐσαγγελλόμενα μᾶλλον ὁρᾶν, ὅπως εἰς τε ἕκαστος καὶ ἡ

XL. ἤτοι μαθόντες] Cf. ch. 34, sub κρύφα γε. For μεταγινόντες see ch. 17.

τοῦτο μὲν ἂν καὶ ἴσον μετασχεῖν] 'Thinking, the nobles amongst you, that you would have a fair and even larger share of this prosperity.' A neuter of a pronoun, with a verb usually governing a genitive of a noun, is not unprecedented. Οἱ ἀγαθοὶ is used, instead of τοὺς ἀγαθοὺς, because he addresses them. With κινδυνεύσαι repeat ἂν.

καὶ εἰ ἔρχονται] 'even on the supposition that the Athenians are coming,' εἰ καὶ ἔρχονται would be, 'if they are even coming,' 'although they are coming,' of. ch. 11.

εἰ μὴ τι αὐτῶν] Not, 'if any of these reports be not true,' because he thought

them not partially, but entirely false: but, 'if the case be not, that so much as a small portion of this is true,' i. e. 'if none of these reports be true.' The other rendering would require εἰ τι μὴ. After ὥσπερ οὐκ οἶμαι supply τι αὐτῶν ἀληθές εἶναι.

ὡς ἔργα δυναμένους] 'words, as on your part, typical of what your actions would be,' i. e. 'will consider your false words as symbolical of your falseness of heart.'

ἀφαιρεθήσεται] see on ch. 27.

μὴ ἐπιτρέπειν] sc. τὰ πράγματα, putting affairs in your hands. Φυλασσομένη is in the nominative, because it refers to the subject of πειράσεται.

ξύμπασα πόλις καλῶς τοὺς ἐπιόντας παρασκευασόμεθα ἀμύνεσθαι. καὶ ἣν ἄρα μηδὲν δέησιν, οὐδεμία βλάβη τοῦ γε τὸ κοινὸν κοσμηθῆναι καὶ ἵπποις καὶ ὄπλοις καὶ τοῖς ἄλλοις οἷς ὁ πόλεμος ἀγάλλεται. τὴν δ' ἐπιμέλειαν καὶ ἐξέτασιν αὐτῶν ἡμεῖς ἔχομεν, καὶ τῶν πρὸς τὰς πόλεις διαπομπῶν ἅμα ἕς τε κατασκοπὴν καὶ ἣν τι ἄλλο φαίνεται ἐπιτήδειον. τὰ δὲ καὶ ἐπιμεμελήμεθα ἤδη, καὶ ὃ τι ἂν αἰσθώμεθα ἐς ὑμᾶς οἴσομεν." καὶ οἱ μὲν Συρακόσιοι τοσαῦτα εἰπόντος τοῦ στρατηγοῦ διελύθησαν ἐκ τοῦ ξυλλόγου.

CH. XLII., XLIII. *Review of the Athenian fleet at Corcyra: an advanced squadron despatched to reconnoitre: statistics of the armament.*

Οἱ δ' Ἀθηναῖοι ἤδη ἐν τῇ Κερκύρᾳ αὐτοὶ τε καὶ οἱ ξύμ- 42
μαχοι ἅπαντες ἦσαν. καὶ πρῶτον μὲν ἐπεξέτασιν τοῦ στρα-
τεύματος καὶ ζύνταξιν, ὥσπερ ἔμελλον ὁρμᾶσθαι τε καὶ
στρατοπεδεύεσθαι, οἱ στρατηγοὶ ἐποιήσαντο, καὶ τρία μέρη
νέμαντες ἐν ἐκάστῳ ἐκλήρωσαν, ἵνα μήτε ἅμα πλέοντες ἀπο-
ρῶσιν ὕδατος καὶ λιμένων καὶ τῶν ἐπιτηδείων ἐν ταῖς καταγω-
γαῖς, πρὸς τε τᾶλλα εὐκοσμότεροι καὶ ῥόους ἄρχιν ᾧσι,
κατὰ τέλη στρατηγῶν προστεταγμένοι· ἔπειτα δὲ προὔπεμψαν
καὶ ἐς τὴν Ἰταλίαν καὶ Σικελίαν τρεῖς ναῦς εἰσομένας αἵτινες

XLI. παρασκευασόμεθα] The subject of this verb is ἡμεῖς, subdivided into εἰς τε ἕκαστος, and ἡ ξύμπασα πόλις.

τοῦ γε κοσμηθῆναι] 'there is no harm at all events in the state being furnished,' &c.

διαπομπῶν] 'sending round about to the different cities.' Cf. ch. 2, sub διαφυγόντες; cf. διελύθησαν below.

τὰ δὲ καὶ] This καὶ answers to καὶ ὅτι δὲ, 'both... and.'

οἱ μὲν Συρακόσιοι] This answers to οἱ δ' Ἀθηναῖοι in ch. 42.

XLII. καὶ πρῶτον μὲν] The corresponding clause is ἔπειτα δέ. Ἐπεξέτασιν is, 'a further review.'

ὁρμᾶσθαι τε καὶ] There are three

forms of double copulatives τε...τε; καὶ...καὶ; and τε...καὶ. Of these τε...καὶ denotes the closest union, and a real connexion, forming the two clauses into a whole; as αὐτοὶ τε καὶ ἵπποι; whereas by καὶ...καὶ, the clauses are rather kept distinct, as separate members, καὶ ζῶν καὶ τελευτήσας. Τε...τε is not common in prose: it denotes some amount of connexion. Hermann distinguishes τε as *adjunctive*, i.e. as merely joining clauses together, without implying any connexion: καὶ is *conjunctive* as implying this.

μέρη νεύμαντες] sc. νεύμαντες ὥστε τρία μέρη εἶναι.

ἵνα μήτε] For this correspondence of μήτε and τε, see ch. 33.

σφᾶς τῶν πόλεων δέξονται. καὶ εἶρητο αὐταῖς προαπαντᾶν, 43 ὅπως ἐπιστάμενοι καταπλέωσιν. μετὰ δὲ ταῦτα τοσῆδε ἤδη τῇ παρασκευῇ Ἀθηναῖοι ἄραντες ἐκ τῆς Κερκύρας ἐς τὴν Σικελίαν ἐπεραιούντο, τριήρεσι μὲν ταῖς πάσαις τέσσαρσι καὶ τριάκοντα καὶ ἑκατόν, καὶ δυοῖν Ῥοδίοις πεντηκοντόροισιν (τούτων Ἀττικάι μὲν ἦσαν ἑκατόν, ὧν αἱ μὲν ἐξήκοντα ταχεῖαι αἱ δ' ἄλλαι στρατιώτιδες, τὸ δὲ ἄλλο ναυτικὸν Χίων καὶ τῶν ἄλλων ξυμμάχων), ὀπλίταις δὲ τοῖς ξύμπασιν ἑκατόν καὶ πεντακισχιλίοις (καὶ τούτων Ἀθηναίων μὲν αὐτῶν ἦσαν πεντακόσιοι μὲν καὶ χίλιοι ἐκ καταλόγου, ἑπτακόσιοι δὲ θῆτες ἐπιβάται τῶν νεῶν, ξύμμαχοι δὲ οἱ ἄλλοι ξυνεστράτευον, οἱ μὲν τῶν ὑπηκόων, οἱ δ' Ἀργεῖων πεντακόσιοι καὶ Μαντινέων καὶ μισθοφόρων πεντήκοντα καὶ διακόσιοι), τοξόταις δὲ τοῖς πᾶσιν ὀγδοήκοντα καὶ τετρακοσίους (καὶ τούτων Κρήτες οἱ ὀγδοήκοντα ἦσαν) καὶ σφενδονήταις Ῥοδίων ἑπτακοσίους, καὶ Μεγαρεῦσι ψιλοῖς φυγᾶσιν εἴκοσι καὶ ἑκατόν, καὶ ἱππαγωγῶ μιᾷ τριάκοντα ἀγούσῃ ἱππέας.

CH. XLIV., XLV. *The Athenians, after touching at Tarentum, coast down Southern Italy. Proceedings at Syracuse.*

44 ΤΟΣΑΥΤΗ ἡ πρώτη παρασκευὴ πρὸς τὸν πόλεμον διέπλει. τούτοις δὲ τὰ ἐπιτήδεια ἄγουσαι ὀλκάδες μὲν τριά-

σφᾶς] Strictly speaking σφᾶς is not properly used here, because it is not reflexive, since the subject of δέξεται is not οἱ Ἀθηναῖοι, but αἰτνες τῶν πόλεων. Of the main sentence however the subject is οἱ Ἀθηναῖοι, and σφᾶς is used with reference to that, as though the subject had not been changed by the introduction of a subsidiary clause. So in Latin, the cases of 'se' are used in a corresponding manner: 'Cæsar a Treveris petit ut sibi auxilio forent.' Sibi is here used as though Cæsar were the only subject of the sentence, although really in the second clause the subject changes from Cæsar to Treveri; and in strict propriety 'sibi' ought to mean the Treveri; usage however is almost universally in favour of the reflexive pronoun in such positions.

προαπαντᾶν] 'to meet them before they come to land, that they may receive intelligence before putting into shore.'

XLIII. ἤδη] This implies that from the time of leaving Corecyra, their force was as described: previously to sailing from that island, it was continually increasing by the arrival of the several contingents.

τριήρεσι μὲν] The clauses thus correspond:

τριήρεσι μὲν, and ὀπλίταις δέ.

Ἀττικάι μὲν, and τὸ δὲ ἄλλο.

αἱ μὲν ἐξήκοντα, and αἱ δὲ ἄλλαι.

Ἀθηναίων μὲν, and ξύμμαχοι δέ.

πεντακόσιοι μὲν, and ἑπτακόσιοι δέ.

οἱ ὀγδοήκοντα] 'The odd 80.'

XLIV. διέπλει] 'sailed across the sea:' cf. ξυνδιέβαλλε τὸν Ἴόνιον κόλπον just below.

κοντα σιταγωγοί, καὶ τοὺς σιτοποιοὺς ἔχουσαι καὶ λιθολόγους καὶ τέκτονας καὶ ὅσα ἐς τειχισμὸν ἐργαλεία, πλοῖα δὲ ἑκατόν, ἃ ἐξ ἀνάγκης μετὰ τῶν ὀλκάδων ξυνέπλει· πολλὰ δὲ καὶ ἄλλα πλοῖα καὶ ὀλκάδες ἐκούσιοι ξυνηκολούθουν τῇ στρατιᾷ ἐμπορίας ἕνεκα· ἃ τότε πάντα ἐκ τῆς Κερκύρας ξυνδιέβαλλε τὸν Ἴόνιον κόλπον. καὶ προσβαλοῦσα ἡ πᾶσα παρασκευὴ πρὸς τε ἄκραν Ἰαπυγίαν καὶ πρὸς Τάραντα καὶ ὡς ἕκαστοι εὐπόρησαν, παρεκομίζοντο τὴν Ἰταλίαν, τῶν μὲν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄστει, ὕδατι δὲ καὶ ὄρμῳ, Τάραντος δὲ καὶ Λοκρῶν οὐδὲ τούτοις, ἕως ἀφίκοντο ἐς Ῥήγιον τῆς Ἰταλίας ἀκρωτήριον. καὶ ἐνταῦθα ἤδη ἡθροίζοντο, καὶ ἔξω τῆς πόλεως, ὡς αὐτοὺς εἰσω οὐκ ἐδέχοντο, στρατόπεδόν τε κατεσκευάσαντο ἐν τῇ τῆς Ἀρτέμιδος ἱερῷ, οὐ αὐτοῖς καὶ ἀγορὰν παρείχον, καὶ τὰς ναῦς ἀνεγκύσαντες ἡσύχασαν. καὶ πρὸς τε τοὺς Ῥηγίονους λόγους ἐποίησαντο, ἀξιούντες Χαλκιδέας ὄντας Χαλκιδεῦσιν οὐσι Λεοντίνοις βοηθεῖν· οἱ δὲ οὐδὲ μεθ' ἐτέρων ἐφασαν

τοὺς σιτοποιούς] Of course if several attributive nouns refer to the same person, the first only has the article: but in addition to this, if the set of nouns so closely cohere as together to make but one notion, or can be comprehended under one head, then, as before, the first only frequently has the article; as οἱ στρατηγοὶ καὶ λοχαγοί, 'the higher officers, viz. generals and brigadiers.' Xen. Anab. III. i. 29. This rule seems to apply in this passage of Thucydides; 'having on the board the regular complement, viz. bakers,' &c.: cf. τῆς τε Ἰταλίας καὶ Συκελλας, I. 36, 'that region generally, where Italy and Sicily lie.'

πρὸς τε ἄκραν] Some made the land off the foreland of Iapygia, some off Tarentum, and others at different points, just as they were best able, and then proceeded to coast along Italy, until they reached Rhegium, and here for the first time (ἤδη) they mustered. Τῶν μὲν πόλεων, answers to Τάραντος δέ. The imperfects, ἐδέχοντο, παρείχον, ἡθροίζοντο, refer to somewhat lengthened

proceedings; the aorists, κατεσκευάσαντο, ἡσύχασαν, of single acts: 'they at once furnished a camp,' and 'lapsed into quiet;'; ἡσύχαζον would be, 'remained quiet.'

κατασκευάσαντο] This verb differs from παρασκευάσθαι; the former is 'adornare,' the latter 'parare;'; hence κατασκευὴ is used repeatedly for furniture and edifices, &c. I. 10, II. 38, &c. Παρασκευὴ is preparation; πάντες ἦσαν ἐν παρασκευῇ πολέμου, VIII. 14. In VIII. 5, the reading κατασκευὴ appears wrong, and παρασκευὴ should be substituted.

πρὸς τε τοὺς] There is nothing to answer to this τε. The construction is interrupted by the sentence οἱ δὲ οὐδέ &c., and never finished.

οὐδὲ μεθ' ἐτέρων] sc. μετ' οὐδετέρων.

καὶ τοῖς ἄλλοις] 'Whatever in conjunction with themselves should be agreed on by the rest of the Italiots as well.' Ἰταλιῶται and Συκελιῶται are the Greek settlers in Italy and Sicily: Ἰταλοὶ and Συκελοὶ are the aborigines.

ἔσεσθαι, ἀλλ' ὃ τι ἂν καὶ τοῖς ἄλλοις Ἰταλιώταις ξυνδοκῇ, τοῦτο ποιήσιν. οἱ δὲ πρὸς τὰ ἐν τῇ Σικελίᾳ πράγματα ἐσκόπουν ὅτῳ τρόπῳ ἄριστα προσοίσονται· καὶ τὰς πρόπλους ναῦς ἐκ τῆς Ἐγέστης ἅμα προσέμενον, βουλόμενοι εἰδέναι περὶ τῶν χρημάτων εἰ ἔστιν ἃ ἔλεγον ἐν ταῖς Ἀθήναις οἱ ἄγγελοι.

- 45 Τοῖς δὲ Συρακοσίοις ἐν τούτῳ πολλαχόθεν τε ἤδη καὶ ἀπὸ τῶν κατασκόπων σαφῇ ἠγγέλλετο ὅτι ἐν Ῥηγίῳ αἱ νῆες εἰσιν, καὶ ὡς ἐπὶ τούτοις παρεσκευάζοντο πάσῃ τῇ γνώμῃ καὶ οὐκέτι ἠπίσταντο. καὶ ἔς τε τοὺς Σικελούς περιέπεμπον, ἔνθα μὲν φύλακας, πρὸς δὲ τοὺς πρέσβεις, καὶ ἐς τὰ περιπόλια τὰ ἐν τῇ χώρᾳ φρουρὰς ἐσεκόμεζον, τά τε ἐν τῇ πόλει ὅπλων ἐξετάσει καὶ ἱππων ἐσκόπουν εἰ ἐντελὴ ἐστίν, καὶ τὰλλα ὡς ἐπὶ ταχεῖ πολέμῳ καὶ ὅσον οὐ παρόντι καθίσταντο.

CH. XLVI. *Discovery of the fraud practised on the Athenian ambassadors at Segesta.*

- 46 Αἱ δ' ἐκ τῆς Ἐγέστης τρεῖς νῆες αἱ πρόπλοι παραγίνονται τοῖς Ἀθηναίοις ἐς τὸ Ῥήγιον, ἀγγέλλουσαι ὅτι τὰλλα μὲν οὐκ ἔστι χρήματα ἃ ὑπέσχοντο, τριάκοντα δὲ τάλαντα μόνον φαίνεται. καὶ οἱ στρατηγοὶ εὐθὺς ἐν ἀθυμίᾳ ἦσαν, ὅτι αὐτοῖς τοῦτό τε πρῶτον ἀντεκεκρούκει καὶ οἱ Ῥηγῖνοι οὐκ ἐθέλησαντες ξυστρατεύειν, οὐς πρῶτον ἥρξαντο πείθειν καὶ εἰκὸς ἦν μάλιστα, Λεοντίνων τε ξυγγενεῖς ὄντας καὶ σφίσιν αἰεὶ ἐπιτηδείους. καὶ τῷ μὲν Νικίᾳ προσδεχομένῳ

XLV. ἡδη...ἠγγέλλετο] 'News was continually brought by this time:' all the imperfects in the chapter denote the long duration or repetition of the various acts mentioned.

ὡς ἐπὶ τούτοις] 'proceeding upon these facts as upon certain premises,' i. e. 'under the idea that these matters were true:' see the end of the chapter.

XLVI. φαίνεται] 'are forthcoming,' cf. III. 113, οὐκ οὐν τὰ δῖπλά ταντί φαίνεται.

τοῦτό τε πρῶτον] The construction is, τοῦτό τε ἀντεκεκρούκει καὶ οἱ Ῥηγῖνοι

οὐκ ἐθέλησαντες (ἀντεκεκρούκεσαν). This expression is equivalent to τὸ μὴ ἐθέλῃσαι τοὺς Ῥηγίους. After εἰκὸς ἦν μάλιστα, supply ξυστρατεύειν, or πείθειν.

προσδεχομένῳ] This is equivalent to ὁ μὲν Νικίας προσεδέχετο τὰ παρὰ τῶν Ἐγεσταίων: cf. καὶ προσδεχομένῳ μοι τὰ τῆς ὀργῆς γεγένηται, II. 60. Compare a similar use in Latin, 'quibus bellum volentibus erat' for, 'qui bellum volebant.' In καὶ ἀλογώτερα, the καὶ implies that it was even more unexpected than all other results would have been.

ἦν τὰ παρὰ τῶν Ἑγεσταίων, τοῖν δὲ ἑτέροιον καὶ ἀλογώτερα. οἱ δὲ Ἑγεσταῖοι τοιόνδε τι ἐξετεχνήσαντο τότε ὅτε οἱ πρῶτοι πρέσβεις τῶν Ἀθηναίων ἦλθον αὐτοῖς ἐς τὴν κατασκοπὴν τῶν χρημάτων. ἔς τε τὸ ἐν Ἑρυκί ἱερὸν τῆς Ἀφροδίτης ἀγαγόντες αὐτοὺς ἐπέδειξαν τὰ ἀναθήματα, φιάλας τε καὶ οἰνοχόας καὶ θυμιατήρια καὶ ἄλλην κατασκευὴν οὐκ ὀλίγην, ἃ ὄντα ἀργυρᾷ πολλῷ πλείω τὴν ὄψιν ἀπ' ὀλίγης δυνάμεως χρημάτων παρείχετο· καὶ ἰδίᾳ ξενίσεις ποιοῦμενοι τῶν τριηριτῶν τὰ τε ἐξ αὐτῆς Ἑγέστης ἐκπώματα καὶ χρυσᾷ καὶ ἀργυρᾷ ξυλλέξαντες καὶ τὰ ἐκ τῶν ἐγγὺς πόλεων καὶ Φοινικῶν καὶ Ἑλληνίδων αἰτησάμενοι ἐσέφερον ἐς τὰς ἐστιάσεις ὡς οἰκεῖα ἕκαστοι. καὶ πάντων ὡς ἐπὶ τὸ πολὺ τοῖς αὐτοῖς χρωμένων καὶ πανταχοῦ πολλῶν φαινομένων μεγάλῃ τὴν ἐκπληξιν τοῖς ἐκ τῶν τριήρων Ἀθηναίοις παρείχεν, καὶ ἀφικόμενοι ἐς τὰς Ἀθήνας διεθρόησαν ὡς χρήματα πολλὰ ἴδιοιεν. καὶ οἱ μὲν αὐτοὶ τε ἀπατηθέντες καὶ τοὺς ἄλλους τότε πείσαντες, ἐπειδὴ διήλθεν ὁ λόγος ὅτι οὐκ εἴη ἐν τῇ Ἑγέστη τὰ χρήματα, πολλὴν τὴν αἰτίαν εἶχον ὑπὸ τῶν στρατιωτῶν· οἱ δὲ στρατηγοὶ πρὸς τὰ παρόντα ἐβουλεύοντο,

CH. XLVII. *Nicias proposes to sail to Selinus.*

ΚΑΙ Νικίου μὲν ἦν γνώμη πλεῖν ἐπὶ Σελινούντα πάση⁴⁷ τῇ στρατιᾷ, ἐφ' ὅπερ μάλιστα ἐπέμφθησαν, καὶ ἦν μὲν παρέχωσι χρήματα παντὶ τῷ στρατεύματι Ἑγεσταῖοι, πρὸς

ἐξετεχνήσαντο] 'they contrived and carried out' (ἐξ). Below *ἐς τε τὸ ἐν Ἑρυκί ἱερὸν*, corresponds to *καὶ ἰδίᾳ ξενίσεις*, &c. For *ἐπέδειξαν* see ch. 31. *Πλείω τὴν ὄψιν*, &c. is 'made the shew far beyond the reality, with a small stock of wealth.'

αἰτησάμενοι] *Ἀλτεῖσθαι* is said by the scholiast to be 'to borrow:' *αλτεῖν*, is *λαβεῖν ἀπὸ τοῦ μέλλειν ἀποδώσειν*.

διεθρόησαν] 'they noised it abroad:' for the same meaning of *διᾶ*, see *διήλθεν ὁ λόγος* below; *οἱ μὲν* and *οἱ δὲ στρατηγοὶ* correspond; *ἴδιοιεν* and *εἴη* are in the oratio obliqua, being the narrative

of the words of others.

πολλὴν τὴν αἰτίαν εἶχον] 'The blame they fell into at the hands of the soldiers was great.' Cf. *μεγάλῃ τὴν ἐκπληξιν παρείχε* above, and on ch. 10. For the construction of *ὑπὸ* see ch. 37, under *στρατοπέδῳ τε*, and ch. 4.

XLVII. *Νικίου μὲν γνώμη*] These words govern the infinitives, *πλεῖν*, *βουλεύεσθαι*, *ἀξιοῦν*, *διαλλάττειν*, *ἀποπλεῖν*, *κωδυνεύειν*. The *μὲν* is answered by the *δέ* at the beginning of the next chapter, several clauses with *μὲν* and *δέ* intervening. Below *παρὰ μὲν αὐτοῖς* is 'staying amongst them.'

ταῦτα βουλεύεσθαι, εἰ δὲ μή, ταῖς ἐξήκοντα ναυσίν, ὅσας περ ἤγησαντο, ἀξιοῦν διδόναι αὐτοὺς τροφήν, καὶ παραμείναντας Σελινουντίους ἢ βία ἢ ξυμβάσει διαλλάξαι αὐτοῖς, καὶ οὕτω παραπλεύσαντας τὰς ἄλλας πόλεις καὶ ἐπιδείξαντας μὲν τὴν δύναμιν τῆς Ἀθηναίων πόλεως, δηλώσαντας δὲ τὴν ἐς τοὺς φίλους καὶ ξυμμάχους προθυμίαν, ἀποπλεῖν οἴκαδε, ἣν μή τι δι' ὀλίγου καὶ ἀπὸ τοῦ ἀδοκῆτου ἢ Λεοντίνους οἰοί τε ὥσιν ὠφελῆσαι ἢ τῶν ἄλλων τινὰ πόλεων προσαγαγέσθαι, καὶ τῇ πόλει δαπανῶντας τὰ οἰκεία μὴ κινδυνεύειν.

CH. XLVIII. *Alcibiades proposes to attack Syracuse after due preparation.*

- 48 ἈΛΚΙΒΙΑΔΗΣ δὲ οὐκ ἔφη χρῆναι τοσαύτῃ δυνάμει ἐκπλεύσαντας αἰσχροῦς καὶ ἀπράκτους ἀπελθεῖν, ἀλλ' ἐς τε τὰς πόλεις ἐπικηρυκεύεσθαι πλὴν Σελινούντος καὶ Συρακουσῶν τὰς ἄλλας, καὶ πειρᾶσθαι καὶ τοὺς Σικελοὺς τοὺς μὲν ἀφίστάναι ἀπὸ τῶν Συρακοσίων τοὺς δὲ φίλους ποιεῖσθαι, ἵνα σίτον καὶ στρατιὰν ἔχωσιν, πρῶτον δὲ πείθειν Μεσσηνίους (ἐν πόρῳ γὰρ μάλιστα καὶ προσβολῇ εἶναι αὐτοὺς τῆς Σικελίας, καὶ λιμένα καὶ ἐφόρμησιν τῇ στρατιᾷ ἱκανωτάτην ἔσεσθαι)· προσαγαγομένους δὲ τὰς πόλεις, εἰδότας μεθ' ὧν τις πολεμήσει, οὕτως ἤδη Συρακούσας καὶ Σελινούντι ἐπιχειρεῖν, ἣν μὴ οἱ μὲν Ἑγεσταίοις ξυμβαίνωσιν, οἱ δὲ Λεοντίνους ἐῷσι κατοικίζειν.

δι' ὀλίγου] This phrase is used both of *space* and *time*; here it is of time; 'at short notice,' of an opportunity arising suddenly.

τῇ πόλει] This depends on *κινδυνεύειν*: cf. *μετεώρω τῇ πόλει κινδυνεύειν*, ch. 10; and *κινδυνεύειν* itself, as I said before, depends on *ἦν γνώμη*: and τὰ οἰκεία seems to be 'the city's very bone and sinew.'

XLVIII. τοὺς Σικελούς] We should have expected τῶν Σικελῶν τοὺς μὲν... τοὺς δέ: 'Of the Sicels, to detach some...and others...' But generally, in cases like this, when the whole and the parts are mentioned, the whole and the parts

are in the same case. Cf. *καὶ ἄνδρας τοὺς μὲν ἀποκτείναντες, τοὺς δὲ ζωγρήσαντες, τροπαῖον ἔστησαν*, VIII. 95. Also *οἱ δὲ ὑπερβαίνοντες, οἱ μὲν...οἱ δέ*, III. 23: cf. also *Antig.* Soph. 21: οὐ γὰρ τάφου, νῦν τῷ κασιγνήτῳ Κρέων τὸν μὲν προτίσας, τόνδ' ἀτιμάσας ἔχει;

οὕτως ἤδη] The ἤδη refers to *εἰδότας μεθ' ὧν τις πολεμήσει*, 'after ascertaining with what allies they will conduct the war, then straightway'; just as *tum demum* is used in Latin.

οἱ μὲν Ἑγεσταίοις] Οἱ μὲν are the inhabitants of Selinus: οἱ δέ the Syracusans.

CH. XLIX. *Lamachus proposes to sail to Syracuse at once.*

ΛΑΜΑΧΟΣ δὲ ἄντικρυς ἔφη χρῆναι πλεῖν ἐπὶ Συ-49
ρακούσας καὶ πρὸς τῇ πόλει ὡς τάχιστα τὴν μάχην ποιέι-
σθαι, ἕως ἔτι ἀπαράσκευοί τ' εἰσὶ καὶ μάλιστα ἐκπεπληγμένοι.
τὸ γὰρ πρῶτον πᾶν στράτευμα δεινότατον εἶναι· ἦν δὲ χρο-
νίσῃ πρὶν ἐς ὄψιν ἐλθεῖν, τῇ γνώμῃ ἀναθαρσύνοντας ἀνθρώπους
καὶ τῇ ὄψει καταφρονεῖν μᾶλλον. αἰφνίδιον δὲ ἦν προσπέ-
σωσιν, ἕως ἔτι περιδεεῖς προσδέχονται, μάλιστ' ἂν σφεῖς
περιγενέσθαι καὶ κατὰ πάντα ἂν αὐτοὺς ἐκφοβῆσαι, τῇ τε
ὄψει (πλείστοι γὰρ ἂν νῦν φανῆναι) καὶ τῇ προσδοκίᾳ ὧν
πίσονται, μάλιστα δ' ἂν τῷ αὐτίκα κινδύνῳ τῆς μάχης. εἰκὸς
δὲ εἶναι καὶ ἐν τοῖς ἀγροῖς πολλοὺς ἀπολειφθῆναι ἔξω διὰ τὸ
ἀπιστεῖν σφᾶς μὴ ἥξειν, καὶ ἐσκομιζομένων αὐτῶν τὴν στρα-
τιὰν οὐκ ἀπορήσειν χρημάτων, ἦν πρὸς τῇ πόλει κρατοῦσα
καθέζηται. τοὺς τε ἄλλους Σικελιώτας οὕτως ἤδη μᾶλλον
καὶ ἐκείνοις οὐ ξυμμαχήσειν καὶ σφίσι προσιέναι, καὶ οὐ δια-
μελλήσειν περισκοποῦντας ὁπότεροι κρατήσουσιν. ναύσταθ-

XLIX. *ἀντικρυς*] This must be construed with πλεῖν, in the sense of 'to sail direct for Syracuse.' Apparently from this meaning, of 'direct,' 'straight through,' it comes to mean 'positive,' 'undoubted,' 'straight forward:' cf. τὴν *ἀντικρυς* ἐλευθερίαν, absolute, positive freedom, VIII. 64.

τὴν μάχην ποιέσθαι] *Μάχη* takes the article because they all assumed that a battle must be fought, and the only question was one of time; 'to fight the battle that would have to ensue as quickly as possible.' Further down *καὶ τῇ ὄψει* is 'even when they do see it.'

περιδεεῖς] 'In excessive dread:' cf. ch. 24.

σφεῖς] The nominative is used after ἔφη, because Lamachus identifies the whole force with himself, and speaks of them as including him, just as he uses *πλείστοι* below. Cf. ὁ *Νικίας* ἔφη... *ἐτοιμασάμενοι* ἄξω, ch. 25; where *Ni-*

cias includes himself and the other generals in one word, *ἐτοιμασάμενοι*.

ἐκφοβῆσαι] Here and above in *ἐκπεπληγμένοι* the *ἐκ* is intensive, and implies completeness.

μάλιστα δ' ἂν] sc. *ἐκφοβῆσαι*.

σφᾶς μὴ ἥξειν] Although the pronoun, like *σφεῖς* above, refers to the speaker and his comrades, yet the nominative case here would be incorrect, because the pronoun does not immediately follow the verb of assertion, in construction, but depends on *ἀπιστεῖν*, of which the subject is not the speaker. For the use of *μὴ* in this way see ch. 1.

ἐσκομιζομένων] Cf. *οἱ γὰρ Ἀθηναῖοι ἐσκομίζοντο ἐν τῷ χρόνῳ τούτῳ*, II. 18.

οὕτως ἤδη] That is, immediately on their taking up a position near Syracuse. *Καὶ ἐκεῖνοις...καὶ σφίσι*, is 'both...and.' *Διαμελλήσῃ* seems to be 'to wait through the struggle.'

μον δὲ ἐπαναχωρήσαντας καὶ ἐφορμηθέντας Μέγαρα ἔφη
χρῆναι ποιεῖσθαι, ἃ ἦν ἐρήμα, ἀπέχοντα Συρακουσῶν οὔτε
πλοῦν πολλὸν οὔτε ὁδόν.

CH. L.—LII. *Alcibiades' plan adopted. Proceedings on the Italian coast.*

50 ΛΑΜΑΧΟΣ μὲν ταῦτα εἰπὼν ὅμως προσέθετο καὶ
αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ. μετὰ δὲ τοῦτο Ἀλκιβιάδης
τῇ αὐτοῦ νηὶ διαπλεύσας ἐς Μεσσήνην καὶ λόγους ποιησάμενος
περὶ ξυμμαχίας πρὸς αὐτούς, ὡς οὐκ ἔπειθεν ἀλλ' ἀπεκρίναντο
πόλει μὲν ἂν οὐ δέξασθαι, ἀγορὰν δ' ἔξω παρέξειν, ἀπέπλει
ἐς τὸ Ῥήγιον. καὶ εὐθὺς ξυμπληρώσαντες ἐξήκοντα ναῦς ἐκ
πασῶν οἱ στρατηγοὶ καὶ τὰ ἐπιτήδεια λαβόντες παρέπλεον
ἐς Νάξον, τὴν ἄλλην στρατιὰν ἐν Ῥηγίῳ καταλιπόντες καὶ
ἓνα σφῶν αὐτῶν. Ναξίων δὲ δεξαμένων τῇ πόλει παρέπλεον
ἐς Κατάνην. καὶ ὡς αὐτοὺς οἱ Καταναῖοι οὐκ ἐδέχοντο (ἐν-
ῆσαν γὰρ αὐτόθι ἄνδρες τὰ Συρακοσίων βουλόμενοι), ἐκομί-
σθησαν ἐπὶ τὸν Τηρίαν ποταμόν, καὶ αὐλισάμενοι τῇ ὕστε-
ραίᾳ ἐπὶ Συρακούσας ἔπλεον ἐπὶ κέρως, ἔχοντες τὰς ἄλλας
ναῦς. δέκα δὲ τῶν νεῶν προὔπεμψαν ἐς τὸν μέγαν λιμένα
πλεῦσαι τε καὶ κατασκέψασθαι εἴ τι ναυτικόν ἐστι καθειλ-
κυσμένον, καὶ κηρύξαι ἀπὸ τῶν νεῶν προσπλεύσαντας ὅτι

ἐφορμηθέντας] See ch. 6. 'He said they ought to make Megara their naval station, retiring to it, and issuing from it to attack their enemies : ' ἐφορμησθέντας would be 'coming to anchor there.'

πλοῦν] An accusative of distance ; really a cognate accusative, πλοῦν and ὁδόν being substitutes for the proper cognate noun after ἀπέχεω.

L. καὶ αὐτός] 'He as well as Alcibiades adopted the plan of the latter.'

διαπλεύσας] 'sailing across the strait.'

ὡς οὐκ ἔπειθεν] 'He was unable by his various representations to persuade them, but they gave a final answer.'

οὐ δέξασθαι] As a general rule the infinitive, whether it has the article or

not, is negatived by μή ; but after certain verbs, of *thinking, declaring*, and the like, οὐ is used : ἡλπίζω οὐ μυνεῖν τὴν τῶξιν, II. 84. Of course ἀπεκρίναντο in this passage would fall under this rule. It is to be observed, however, that this is only true when the verb itself is in a construction which does not of necessity require μή, the imperative for instance.

καταλιπόντες] 'leaving something down,' or behind one.

ἐδέχοντο] 'were not inclined to receive them ;' ἐκομίσθησαν is, 'they at once went.'

κατασκέψασθαι] 'to view thoroughly,' see on ch. 2.

καθειλκυσμένον] 'dragged from the

Ἀθηναῖοι ἤκουσι Λεοντίνους ἐς τὴν ἑαυτῶν κατοικιοῦντες κατὰ
 ξυμμαχίαν καὶ ξυγγένειαν· τοὺς οὖν ὄντας ἐν Συρακούσαις
 Λεοντίνων ὡς παρὰ φίλους καὶ εὐεργέτας Ἀθηναίους ἀδεῶς
 ἀπιέναι. ἐπεὶ δ' ἐκηρύχθη καὶ κατεσκέψαντο τὴν τε πόλιν
 καὶ τοὺς λιμένας καὶ τὰ περὶ τὴν χώραν ἐξ ἧς αὐτοῖς ὀρμωμέ-
 νοις πολεμητέα ἦν, ἀπέπλευσαν πάλιν ἐς Κατάνην. καὶ 51
 ἐκκλησίας γενομένης τὴν μὲν στρατιὰν οὐκ ἐδέχοντο οἱ Κατα-
 ναῖοι, τοὺς δὲ στρατηγούς ἐσελθόντας ἐκέλευον εἴ τι βούλον-
 ται εἰπεῖν. καὶ λέγοντος τοῦ Ἀλκιβιάδου, καὶ τῶν ἐν τῇ
 πόλει πρὸς τὴν ἐκκλησίαν τετραμμένων, οἱ στρατιῶται πυ-
 λίδα τινὰ ἐνφοδομημένην κακῶς ἔλαθον διελόντες, καὶ ἐσελ-
 θόντες ἡγόραζον ἐς τὴν πόλιν. τῶν δὲ Καταναίων οἱ μὲν τὰ
 τῶν Συρακοσίων φρονοῦντες, ὡς εἶδον τὸ στράτευμα ἔνδον,
 εὐθὺς περιδεεῖς γενόμενοι ὑπεξῆλθον οὐ πολλοί τινες, οἱ δὲ
 ἄλλοι ἐψηφίσαντό τε ξυμμαχίαν τοῖς Ἀθηναίοις καὶ τὸ ἄλλο
 στράτευμα ἐκέλευον ἐκ Ῥηγίου κομίζειν. μετὰ δὲ τοῦτο δια-
 πλεύσαντες οἱ Ἀθηναῖοι ἐς τὸ Ῥήγιον, πάσῃ ἤδη τῇ στρατιᾷ
 ἄραντες ἐς τὴν Κατάνην, ἐπειδὴ ἀφίκοντο, κατεσκευάζοντο
 τὸ στρατόπεδον.

Ἐσηγγέλλετο δὲ αὐτοῖς ἔκ τε Καμαρίνης ὡς εἰ ἔλθοιεν 52
 προσχωροῖεν ἄν, καὶ ὅτι Συρακόσιοι πληροῦσι ναυτικόν.
 ἀπάσῃ οὖν τῇ στρατιᾷ παρέπλευσαν πρῶτον μὲν ἐπὶ Συρα-
 κούσας· καὶ ὡς οὐδὲν εὗρον ναυτικὸν πληρούμενον, παρεκομί-
 ζοντο αὐθις ἐπὶ Καμαρίνης, καὶ σχόντες ἐς τὸν αἰγιαλὸν

shore into the water ;' the converse is ἀνελκύν. The terms in Latin are 'deduco' and 'subduco' respectively.

ὡς παρὰ φίλους &c.] Sc. πᾶρ' Ἀθηναίους ὡς παρὰ φίλους καὶ εὐεργέτας. For πολεμητέα see on ch. 18.

LI. ἐνφοδομημένην] 'built in;' the postern had been filled up with materials, unskilfully wrought, and so easily displaced : διελόντες is 'tearing it asunder;' cf. on ch. 11.

ἡγόραζον ἐς τὴν πόλιν] Sc. ἐλθόντες ἐς τὴν πόλιν ἡγόραζον αὐτοῦ. Below in ὑπεξῆλθον, the ὑπό means 'secretly,' 'covertly,' in an *under* hand way.

ἐψηφίσαντο] 'Passed a single decree,

and then gave sundry orders about bringing the army' (imperfect).

κατεσκευάζοντο] 'Were engaged in furnishing their camp;' see ch. 44.

LII. ἔκ τε Καμαρίνης] The τε implies that the one report, that of the probable accession of Camarina, was brought to the Athenians from that city: the other, that of the manning the Syracusan navy, from some other quarter. Further down πληρούμενον means, 'in process of manning.'

ἐπὶ Καμαρίνης] The difference between ἐπὶ with a genitive, and ἐπὶ with an accusative, in connexion with verbs of motion, is here exemplified: the former

ἐπεκηρυκεύοντο. οἱ δ' οὐκ ἐδέχοντο, λέγοντες σφίσι τὰ ὄρκια εἶναι μιᾷ νηϊ καταπλεόντων Ἀθηναίων δέχεσθαι, ἣν μὴ αὐτοὶ πλείους μεταπέμπωσιν. ἄπρακτοι δὲ γενόμενοι ἀπέπλεον· καὶ ἀποβάντες κατὰ τι τῆς Συρακοσίας καὶ ἀρπαγὴν ποιησάμενοι, καὶ τῶν Συρακοσίων ἱππέων βοηθησάντων καὶ τῶν ψιλῶν τινὰς ἐσκεδασμένους διαφθειράντων, ἀπεκομίσθησαν ἐς Κιτάνην.

CH. LIII. *Alcibiades recalled home to stand his trial for the mutilation of the Hermæ.*

53 ΚΑΙ καταλαμβάνουσι τὴν Σαλαμινίαν ναῦν ἐκ τῶν Ἀθηνῶν ἤκουσαν ἐπὶ τε Ἀλκιβιάδην ὡς κελεύοντας ἀποπλεῖν ἐς ἀπολογία ὧν ἡ πόλις ἐνεκάλει, καὶ ἐπ' ἄλλους τινὰς τῶν στρατιωτῶν τῶν μετ' αὐτοῦ μεμνημένων περὶ τῶν μυστηρίων ὡς ἀσεβούντων, τῶν δὲ καὶ περὶ τῶν Ἑρμῶν. οἱ γὰρ Ἀθηναῖοι, ἐπειδὴ ἡ στρατιὰ ἀπέπλευσεν, οὐδὲν ἦσσαν ζήτησιν ἐποιοῦντο τῶν περὶ τὰ μυστήρια καὶ τῶν περὶ τοὺς Ἑρμᾶς δρασθέντων, καὶ οὐ δοκιμάζοντες τοὺς μηνυτὰς ἀλλὰ πάντας ὑπόπτως ἀποδεχόμενοι, διὰ πονηρῶν ἀνθρώπων πίστιν πάνυ χρηστοὺς τῶν πολιτῶν ξυλλαμβάνοντες κατέδουν, χρησιμώτερον ἡγούμενοι εἶναι βασανίσαι τὸ πρᾶγμα καὶ εὑρεῖν ἢ διὰ μηνυτοῦ πονηρίαν τινὰ καὶ χρηστὸν δοκοῦντα εἶναι αἰτιαθέντα ἀνέλεγκτον διαφυγεῖν. ἐπιστάμενος γὰρ ὁ δῆμος ἀκοῇ τὴν Πεισιστράτου καὶ τῶν παίδων τυραννίδα χαλεπὴν τελευτῶσαν

is simply 'in the direction of;' the other, 'to, with the idea of hostility.' For *παρέπλευσαν*, and the other verbs, see ch. 31, under *διάπλους*.

LIII. *ἤκουσαν* 'Already arrived:' *ἦκω* always means 'I am come:' cf. *ἦκω νεκρῶν κευθμῶνα καὶ σκότου πύλας*, *Hec.* 1. In the same line, *κελεύοντας* is used with reference to the crew of the Salaminian galley, as though *ναύτας* had preceded instead of *ναῦν*. Cf. *ἔπειτα χῶμα ἔχουν πρὸς τὴν πόλιν, ἐλπίζοντες ταχίστην αἶρσιν ἔσεσθαι αὐτῶν*, sc. *τῶν πολέτων*, II. 75.

καὶ περὶ τῶν Ἑρμῶν 'with reference

to the Hermæ, as well as the mysteries.'

ἀλλὰ πάντας, &c.] 'In their suspicion receiving every informer alike.' If the reading be *πάντα*, it is 'receiving every incident in a suspicious light.' Below, *κατέδουν* is 'bound them down,' i. e. imprisoned; and *καὶ χρηστὸν* is 'even one who had the reputation of being a worthy man.'

διαφυγεῖν] see on ch. 2.

τελευτῶσαν] 'at last;' a common meaning of the present participle (but of no other part) of *τελευτῶ*: cf. *οὐδ' ἦν δέη τελευτῶντα τὴν ἑαυτοῦ στρωμνὴν ἐξαργυρῶσαι*, VIII. 81.

γενομένην, καὶ προσέτι οὐδ' ὑφ' ἐαυτῶν καὶ Ἀρμοδίου καταλυθεῖσαν ἀλλ' ὑπὸ Λακεδαιμονίων, ἐφοβεῖτο αἰεὶ καὶ πάντα ὑπόπτως ἐλάμβανεν.

CH. LIV.—LIX. *Digression, to give a true account of the famous legend of Harmodius and Aristogiton.*

ΤΟ γὰρ Ἀριστογείτονος καὶ Ἀρμοδίου τόλμημα δι' 54 ἐρωτικὴν ξυντυχίαν ἐπεχειρήθη, ἣν ἐγὼ ἐπὶ πλέον διηγησάμενος ἀποφανῶ οὔτε τοὺς ἄλλους οὔτε αὐτοὺς Ἀθηναίους περὶ τῶν σφετέρων τυράννων οὐδὲ περὶ τοῦ γενομένου ἀκριβὲς οὐδὲν λέγοντας. Πεισιστράτου γὰρ γηραιοῦ τελευτήσαντος ἐν τῇ τυραννίδι οὐχ Ἰππαρχος, ὥσπερ οἱ πολλοὶ οἰοῦνται, ἀλλ' Ἰππίας πρεσβύτατος ὢν ἔσχε τὴν ἀρχήν. γενομένου δὲ Ἀρμοδίου ὥρα ἡλικίας λαμπροῦ Ἀριστογείτων ἀνὴρ τῶν ἀστῶν, μέσος πολίτης, ἐραστὴς ὢν εἶχεν αὐτόν. πειραθεὶς δὲ ὁ Ἀρμόδιος ὑπὸ Ἰππάρχου τοῦ Πεισιστράτου καὶ οὐ πεισθεὶς καταγορεύει τῷ Ἀριστογείτονι. ὁ δὲ ἐρωτικῶς περιαλήξας, καὶ φοβηθεὶς τὴν Ἰππάρχου δύναμιν μὴ βία προσαγάγῃται αὐτόν, ἐπιβουλεύει εὐθὺς ὡς ἀπὸ τῆς ὑπαρχούσης ἀξιώσεως κατάλυσιν τῇ τυραννίδι. καὶ ἐν τούτῳ ὁ Ἰππαρχος ὡς αὐτὸς πειράσας οὐδὲν μᾶλλον ἔπειθε τὸν Ἀρμόδιον, βίαιον μὲν οὐδὲν ἐβούλετο δρᾶν, ἐν τόπῳ δὲ τινὶ ἀφανεῖ ὡς οὐ διὰ τοῦτο δὴ παρεσκευάζετο προπηλακίων αὐτόν. οὐδὲ γὰρ τὴν ἄλλην ἀρχὴν ἐπαχθὴς ἦν ἐς τοὺς πολλοὺς, ἀλλ' ἀνεπιφθόνως κατεστήσατο· καὶ ἐπετήδευσαν ἐπὶ πλεῖστον δὴ τύραννοι οὗτοι ἀρετὴν καὶ ξύνεσιν, καὶ Ἀθηναίους εἰκοστὴν μόνον πρᾶσσόμενοι τῶν γιγνομένων τήν

LIV. διηγησάμενος] 'relating fully :'
compare διεξελθεῖν, to detail at length.

ἔσχε] The aorist is used to denote the single act, 'got possession of the power on the death of Peisistratus :'
εἶχεν below, on the other hand, is used of the continuous act ; 'enjoyed his favour.' For δὴ, see on ch. 10.

ὡς ἀπὸ τῆς ὑπαρχούσης] 'as well as he could, taking into account his mediocrity of station.'

κατεστήσατο] Sc. τῇ ἀρχῇ, 'placed

his government on an unobjectionable footing.'

τύραννοι οὗτοι] These words, unless αὐτοὶ be read, must be separated in construing : 'these men, considering they were tyrants.' Τύραννος is a dialectic form of κόρανος, and implies merely an absolute ruler, as opposed to a free constitution.

διεκδύσμεσαν] 'adorned the city throughout its different parts.'

τε πόλιν αὐτῶν καλῶς διεκόσμησαν καὶ τοὺς πολέμους διέφερον καὶ ἐς τὰ ἱερά ἔθνον. τὰ δὲ ἄλλα αὐτὴ ἡ πόλις τοῖς πρὶν κειμένοις νόμοις ἐχρῆτο, πλὴν καθ' ὅσον αἰεὶ τινα ἐπεμέλοντο σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἶναι. καὶ ἄλλοι τε αὐτῶν ἦρξαν τὴν ἐνιαυσίαν Ἀθηναίοις ἀρχήν, καὶ Πεισίστρατος ὁ Ἰππίου τοῦ τυραννεύσαντος υἱός, τοῦ πάππου ἔχων τοῦνομα, [ὅς] τῶν δώδεκα θεῶν βωμὸν τὸν ἐν τῇ ἀγορᾷ ἄρχων ἀνέθηκε καὶ τὸν τοῦ Ἀπόλλωνος ἐν Πυθίῳ. καὶ τῷ μὲν ἐν τῇ ἀγορᾷ προσοικοδομήσας ὕστερον ὁ δῆμος Ἀθηναίων μείζον μῆκος τοῦ βωμοῦ ἠφάνισε τοῦπίγραμμα τοῦ δ' ἐν Πυθίῳ ἔτι καὶ νῦν δηλόν ἐστιν ἀμυδροῖς γράμμασι λέγον τάδε·

μνημα τόδ' ἧς ἀρχῆς Πεισίστρατος Ἰππίου υἱός

θῆκεν Ἀπόλλωνος Πυθίου ἐν τεμένει.

55 ὅτι δὲ πρεσβύτατος ὢν Ἰππίας ἦρξεν, εἰδὼς μὲν καὶ ἀκοῇ ἀκριβέστερον ἄλλων ἰσχυρίζομαι, γνοίη δ' ἂν τις καὶ αὐτῷ τούτῳ· παῖδες γὰρ αὐτῷ μόνῳ φαίνονται τῶν γνησίων ἀδελφῶν γενόμενοι, ὡς ὁ τε βωμὸς σημαίνει καὶ ἡ στήλη περὶ τῆς τῶν τυράννων ἀδικίας, ἡ ἐν τῇ Ἀθηναίων ἀκροπόλει σταθεῖσα, ἐν ᾗ Θεσσαλοῦ μὲν οὐδ' Ἰππάρχου οὐδεὶς παῖς γέγραπται, Ἰππίου δὲ πέντε, οἱ αὐτῷ ἐκ Μυρρίνης τῆς Καλλίου τοῦ Ὑπερχίδου θυγατρὸς ἐγένοντο· εἰκὸς γὰρ ἦν τὸν πρεσβύτατον πρῶτον γῆμαι. καὶ ἐν τῇ πρώτῃ στήλῃ πρῶτος γέγραπται μετὰ τὸν πατέρα, οὐδὲ τοῦτο ἀπεικόντως διὰ τὸ πρεσβεύειν

διέφερον τοὺς πολέμους] According to Duker, these words mean, 'were distinguished for their superior skill in their wars;' this would require τὰ πολέμια, 'were distinguished for their skill in military affairs.' The *did* in διέφερον appears to mean, carried their wars *through* to a successful issue. In the next clause αὐτῇ is emphatic, and means 'unmolested,' 'left to itself;' and below, after ἐν Πυθίῳ supply τεμένει, as in the inscription.

προσοικοδομήσας] 'Having built an additional length to.'

LV. ἦρξεν] is not 'was ruler,' but, 'succeeded to power.'

εἰδὼς μὲν καὶ ἀκοῇ] These words are

opposed to γνοίη τις ἂν καὶ αὐτῷ τούτῳ. 'I not only insist upon it because I know the fact to be so *even* from historical report, but one might learn it from the following consideration, as well as from history.'

γῆμαι] The active of γαμῶ is generally used of the man; the middle, of the woman: γαμῶ therefore in Latin is 'uxorem duco,' γαμοῦμαι is 'nubo.'

τῇ πρώτῃ στήλῃ] I do not understand these words. Below πρεσβεύειν is the present, because he was the oldest; τυραννεύσαι the aorist, in the sense of 'he obtained the tyranny;' just as κατασχεῖν is used below. For κατασχεῖν ἂν see on 34.

τε ἀπ' αὐτοῦ καὶ τυραννεῦσαι. οὐ μὴν οὐδ' ἂν κατασχεῖν μοι δοκεῖ ποτὲ Ἱππίας τὸ παραχρῆμα ῥαδίως τὴν τυραννίδα, εἰ Ἱππαρχος μὲν ἐν τῇ ἀρχῇ ὦν ἀπέθανεν, αὐτὸς δὲ αὐθημερὸν καθίστατο· ἀλλὰ καὶ διὰ τὸ πρότερον ζήνηθες τοῖς μὲν πολίταις φοβερὸν, ἐς δὲ τοὺς ἐπικούρους ἀκριβές, πολλῶ τῷ περιόντι τοῦ ἀσφαλούς κατεκράτησεν, καὶ οὐχ ὡς ἀδελφὸς νεώτερος ὦν ἠπόρησεν ἐν ᾧ οὐ πρότερον ξυνεχῶς ὠμιλήκει τῇ ἀρχῇ. Ἱππάρχῳ δὲ ξυνέβη τοῦ πάθους τῇ δυστυχίᾳ ὀνομασθέντα καὶ τὴν δόξαν τῆς τυραννίδος ἐς τὰ ἔπειτα προσλαβεῖν.

Τὸν δ' οὖν Ἀρμόδιον ἀπαρνηθέντα τὴν πείρασιν, ὥσπερ 56 διανοεῖτο, προὔπηλάκισεν· ἀδελφὴν γὰρ αὐτοῦ κόρην ἐπαγγείλαντες ἤκειν κανοῦν οἴσουσαν ἐν πομπῇ τινί, ἀπήλασαν λέγοντες οὐδὲ ἐπαγγεῖλαι τὴν ἀρχὴν διὰ τὸ μὴ ἀξίαν εἶναι. χαλεπῶς δὲ ἐνεγκόντος τοῦ Ἀρμοδίου πολλῶ δὴ μᾶλλον δι' ἐκείνον καὶ ὁ Ἀριστογείτων παρωξύνετο. καὶ αὐτοῖς τὰ μὲν ἄλλα πρὸς τοὺς ξυνεπιθησομένους τῷ ἔργῳ ἐπέπρακτο, περιέμενον δὲ Παναθήναια τὰ μεγάλα, ἐν ᾗ μόνον ἡμέρᾳ οὐχ ὑποπτον ἐγίγνετο ἐν ὅπλοις τῶν πολιτῶν τοὺς τὴν πομπὴν πέμψαντας ἀθρόους γενέσθαι· καὶ ἔδει ἄρξαι μὲν αὐτούς, ξυνεπαμύνειν δὲ εὐθύς τὰ πρὸς τοὺς δορυφόρους ἐκείνους. ἦσαν δὲ οὐ πολλοὶ οἱ ξυνομω-

οὐ μὴν οὐδέ] 'And most assuredly I think Hippias would not have even'....

καθίστατο] The strict rule in a hypothetical sentence requires two aorists, or two imperfects, in the sense of 'would have' or 'would.' I think καθίστατο is here used, to denote incomplete intention, 'he attempted to establish himself.'

ἀλλὰ καὶ] This καὶ is 'both,' καὶ κατεκράτησε, καὶ οὐκ ἠπόρησεν. 'But owing to his former habitual intimidation of the citizens and his strict attention to the state of his mercenaries, he completely secured his own safety with superabundant ease, and he was not at a loss how to proceed, as a younger brother would have been; on which supposition (i. e. if he really had been a younger brother) he had not of course been accustomed to a continuous possession of authority.' 'Εν ᾧ refers to ὡς

ἀδελφὸς νεώτερος ὦν, and is equivalent to εἰ γὰρ ἀδελφὸς νεώτερος ἦν.

καὶ τὴν δόξαν] 'Hipparchus, having obtained celebrity from his lamentable disaster, also acquired in addition to that (πρὸς) the repute of enjoying the tyranny.'

LVI. τὸν δ' οὖν] cf. on ch. 15. The next words construe, 'he at last contrived to insult him, as his intention long had been.'

τὴν ἀρχὴν] 'in the first instance,' and then, in the sense of 'at all:' the phrase cannot be used unless a negative exists in the sentence, as here. Οὐδὲ ἐπαγγεῖλαι is 'ne accessivisse quidem.'

ἐπέπρακτο] 'they had already concerted their measures &c., and then were waiting.'

ἐκείνους] Sc. ἔδει ἐκείνους ξυνεπαμύνειν, (join in bringing such help as was re-

μοκότες ἀσφαλείας οὐνεκα· ἤλπιζον γὰρ καὶ τοὺς μὴ προειδό-
 τας, εἰ καὶ ὅποιοι οὖν τολμήσειαν, ἐκ τοῦ παραχρῆμα ἔχοντάς
 γε ὄπλα ἐθέλησειν σφᾶς αὐτοὺς ξυνελευθεροῦν. καὶ ὡς ἐπῆλθεν
 ἡ ἐορτή, Ἰππίας μὲν ἔξω ἐν τῷ Κεραμεικῷ καλουμένῳ μετὰ
 τῶν δορυφόρων διεκόςμει ὡς ἕκαστα ἐχρῆν τῆς πομπῆς προϊ-
 ἔναι, ὁ δὲ Ἀρμόδιος καὶ ὁ Ἀριστογείτων ἔχοντες ἤδη τὰ
 57 ἐγχειρίδια ἐς τὸ ἔργον προήεσαν. καὶ ὡς εἰδόν τινα τῶν
 ξυνωμοτῶν σφίσι διαλεγόμενον οἰκείως τῷ Ἰππία (ἦν δὲ πᾶσιν
 εὐπρόσδοος ὁ Ἰππίας), ἔδεισαν καὶ ἐνόμισαν μεμνηῦσθαι τε
 καὶ ὅσον οὐκ ἦδη ξυλληφθήσεσθαι. τὸν λυπήσαντα οὖν σφᾶς,
 καὶ δι' ὄνπερ πάντα ἐκινδύνουν, ἐβούλοντο πρότερον, εἰ δύ-
 ναιτο, προτιμωρήσεσθαι, καὶ ὥσπερ εἶχον ὥρμησαν εἰσω τῶν
 πυλῶν, καὶ περιέτυχον τῷ Ἰππάρχῳ παρὰ τὸ Λεωκόριον
 καλούμενον, καὶ εὐθὺς ἀπερискέπτως προσπεσόντες καὶ ὡς ἂν
 μάλιστα δι' ὀργῆς ὁ μὲν ἐρωτικῆς, ὁ δὲ ὑβρισμένος, ἔτυπτον,
 καὶ ἀποκτείνουσιν αὐτόν. καὶ ὁ μὲν τοὺς δορυφόρους τὸ αὐτίκα
 διαφεύγει ὁ Ἀριστογείτων, ξυνδραμόντος τοῦ ὄχλου, καὶ
 ὕστερον ληφθεὶς οὐ ῥαδίως διετέθη· Ἀρμόδιος δὲ αὐτοῦ παρα-
 58 χρῆμα ἀπόλλυται. ἀγγελθέντος δὲ Ἰππία ἐς τὸν Κεραμεικόν,
 οὐκ ἐπὶ τὸ γενόμενον ἀλλ' ἐπὶ τοὺς πομπέας τοὺς ὀπίστας,
 πρότερον ἢ αἰσθέσθαι αὐτοὺς ἄποθεν ὄντας, εὐθὺς ἐχώρησεν,
 καὶ ἀδήλως τῇ ὄψει πλασάμενος πρὸς τὴν ξυμφορὰν ἐκέλευσεν

quisite to them) τὰ πρὸς τοὺς δορυφόρους.
 "Ἀρξαι is 'to strike the first blow': ἐπα-
 μύνειν is the present of the prolonged act.
 εἰ καὶ ὅποιοι οὖν] 'if even any num-
 ber whatever' (no matter how small).

ἔχοντάς γε] 'at least now that they
 had arms, would join in securing their
 own freedom.'

LVII. σφίσι] This is governed by
 the συν in συνώμωται, the noun taking
 the case of its verb.

ὅσον οὐκ ἦδη] 'All but immediately :'
 cf. πόλεμον ὅσον οὐ παρόντα, 'a war all
 but at their doors,' I. 36 : τῶν στρατο-
 πέδων ὅσον οὐ ξυνώντων, 'all but engag-
 ing,' v. 59. The phrase here seems to
 mean, 'thinking they would be seized,
 at such an interval of time only as not

to be seized instantaneously : 'so, 'a war
 at such an interval only as not to be
 actually already come.' Below ἐκινδύ-
 νουν should not be construed 'ran into
 danger,' but 'were in danger.'

καὶ ὡς ἂν μάλιστα] Sc. προσπέσειεν.
 The imperfect means 'they set about
 striking him.' One would rather have
 expected ἐτύψαν, 'they struck him a
 fatal blow.'

LVIII. πρότερον ἢ] This use of
 πρότερον ἢ with the infinitive is not a
 very common construction : I suppose
 πρότερον ἢ ἦσθοντο would be, 'before
 they really found it out ;' as it stands,
 it is perhaps, 'before he thought they
 would find it out,' cf. on ch. 10.

ἀδήλως τῇ ὄψει] The construction

αὐτοὺς, δείξας τι χωρίον, ἀπελθεῖν ἐς αὐτὸ ἄνευ τῶν ὀπλων. καὶ οἱ μὲν ἀνεχώρησαν οἰόμενοι τι ἐρεῖν αὐτόν, ὁ δὲ τοῖς ἐπικούροις φράσας τὰ ὄπλα ὑπολαβεῖν ἐξελέγετο εὐθὺς οὓς ἐπητιᾶτο καὶ εἴ τις εὐρέθη ἐγχειρίδιον ἔχων· μετὰ γὰρ ἀσπίδος καὶ δόρατος εἰώθεσαν τὰς πομπὰς ποιεῖν.

Τοιοῦτῳ μὲν τρόπῳ δι' ἐρωτικὴν λύπην ἢ τε ἀρχὴ τῆς ἐπι-59 βουλῆς καὶ ἡ ἀλόγιστος τόλμα ἐκ τοῦ παραχρῆμα περιδεοῦς Ἀρμοδίῳ καὶ Ἀριστογείτονι ἐγένετο. τοῖς δ' Ἀθηναίοις χαλεπωτέρα μετὰ τοῦτο ἡ τυραννὶς κατέστη, καὶ ὁ Ἰππίας διὰ φόβου ἤδη μᾶλλον ὢν τῶν τε πολιτῶν πολλοὺς ἔκτεινε καὶ πρὸς τὰ ἔξω ἅμα διεσκοπεῖτο, εἴ ποθεν ἀσφάλειάν τινα ὀρφή μεταβολῆς γενομένης ὑπάρχουσάν οἱ. Ἰππόκλου γοῦν

appears to be, *δόξῃ τῇ ὅψει*, (without discovering, betraying anything by his countenance) *πλασάμενος αὐτὴν πρὸς τὴν ξυμφορὰν*.

οἰόμενοι τι ἐρεῖν] 'thinking that he was about to address them in some way.' *ἐρεῖν* is always future in meaning. Below *ἐξελέγετο* is 'proceeded to pick out,' or 'kept picking out.'

τὰς πομπὰς] The article is used because these processions are supposed by Thucydides to be already known to his readers. In fact, the use of the article with the names of persons and things particularizes them, and makes them definite and known: it therefore is attached to a noun on its second mention, because by its previous use the object of course is looked on as known: or the article is attached to nouns on their first mention, when it is easily understood, from peculiar circumstances, that they, and no others, are the objects intended: for instance, *Κύρος τὰ παλὰ εἰς τὰς χεῖρας λαβεν*: sc. the usual javelins, the javelins he was known to use; and in this way, and no other, the article is equivalent to the possessive pronoun. In the passage above, *τὰς πομπὰς* is put, because the narrative turning on Attica, the reader would know that the processions spoken of, were the well-known

Athenian ones.

LIX. *διὰ φόβου ἤδη ὢν*] 'From this point forward more than before influenced by fear.' Below, *διεσκοπεῖτο* is, 'he looked in every direction.'

ὑπάρχουσαν] The verb *ὑπάρχω* generally has the notion of 'existing to begin with, or previously, or to fall back on,' attached to it. Cf. *στερόμενοι ὀπλιτῶν τε πολλῶν καὶ ἱππέων καὶ ἡλικίας οἷαν οὐχ ἑτέραν ἐώρων ὑπάρχουσας, ἐβαρύνοντο*: 'the like of which they did not see existing to begin again with,' VIII. 1.

εἴ ποθεν] *Πόθεν*, like similar particles beginning with *π*, such as *ποῦ*, *ποῖ*, *πόσοι*, &c., are either interrogative, or indefinite; as *πόθεν ἦκει*, whence is he come? *ἦλθε ποθεν*, he came from some place; so, *ποῦ ἔστην*, where did I stand? *ἔστην που*, I stood somewhere. The two forms *θεν* and *δοθεν* are relative, and only used in relative sentences: *οἷδα θεν*, or *δοθεν ἐρχεται*. To this class belong the particles corresponding to those mentioned above, viz. *δπου*, *δποι*, *δποσοι*, &c., as well as the shorter forms *οῦ*, *οἴ*, *δοι*, &c.

γοῦν] This particle (*γε οὖν*) generally means 'at all events,' 'at least,' very much like *γε*: cf. *δηλὼν τὰς μεγίστας καὶ ἐλαχίστας· ἄλλων γοῦν μεγέθους περί οὐκ ἐμνήσθη*: 'of any others, at all

τοῦ Λαμψακηνοῦ τυράννου Αἰαντίδῃ τῷ παιδί θυγατέρα ἑαυ-
τοῦ μετὰ ταῦτα Ἀρχεδίκην Ἀθηναῖος ὢν Λαμψακηνῷ ἔδωκεν,
αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρεΐφ δύνασθαι.
καὶ αὐτῆς σῆμα ἐν Λαμψάκῃ ἐστὶν ἐπίγραμμα ἔχον τόδε·

ἀνδρὸς ἀριστεύσαντος ἐν Ἑλλάδι τῶν ἐφ' ἑαυτοῦ

Ἰππίου Ἀρχεδίκην ἥδε κέκευθε κόνις,

ἢ πατρός τε καὶ ἀνδρὸς ἀδελφῶν τ' οὔσα τυράννων

παίδων τ' οὐκ ἤρθη νοῦν ἐς ἀτασθαλίην.

τυραννέσας δὲ ἔτη τρία Ἰππίας ἔτι Ἀθηναίων, καὶ παυθεὶς ἐν
τῷ τετάρτῳ ὑπὸ Λακεδαιμονίων καὶ Ἀλκμαιωνιδῶν τῶν φευ-
γόντων, ἐχώρει ὑπόσπονδος ἔς τε Σίγειον καὶ παρ' Αἰαντίδην
ἐς Λάμψακον, ἐκείθεν δὲ ὡς βασιλέα Δαρεῖον, ὅθεν καὶ ὀρμώ-
μενος ἐς Μαραθῶνα ὕστερον ἔτει εἰκοστῷ ἤδη γέρων ὢν μετὰ
Μήδων ἐστράτευσεν.

CH. LX., LXI. *Resumption of the history: proceedings at Athens
with reference to the Hermæ. Alcibiades, during his return
home, escapes.*

60 ὩΝ ἐνθυμούμενος ὁ δῆμος ὁ τῶν Ἀθηναίων, καὶ μιμησκό-
μενος ὅσα ἀκοῇ περὶ αὐτῶν ἠπίστατο, χαλεπὸς ἦν τότε καὶ
ὑπόπτῃς ἐς τοὺς περὶ τῶν μυστικῶν τὴν αἰτίαν λαβόντας, καὶ

events, at least, he made no mention.'

I. 10. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ
χώρον οὐ; 'Athens at least I know.'
Soph. *Œdip. Col.* 24. It also has oc-
casionally an illative force, resulting
from the οὖν, 'at least then:' τὴν γοῦν
'Ἀττικὴν... ὥκουσι οἱ αὐτοὶ ἀεὶ, as supply-
ing an instance of something asserted
before: 'Attica then, at least.'

ὡς βασιλέα] This use of ὡς in the
sense of 'to,' as a preposition, is limited
to persons; and is rarely employed with
the names of places. Βασιλεύς, when the
Persian king is intended, seldom takes
the article. The explanation of this
seems to be, that βασιλεύς is looked on
as resembling such words as γῆ, θάλασ-
σα, ἥλιος, ὥκεανός, which either take or
reject the article, at pleasure, because
no misapprehension can arise from its

omission, since no one could be led into
the mistake of supposing there were
more earths than one, or more suns.
In like manner no ambiguity arose from
the omission of the article with βασιλεύς,
because he was pre-eminently king, to
the exclusion of any other, and on the
use of βασιλεύς the mind naturally con-
cluded the Persian monarch to be in-
tended. Below, ὅθεν καὶ is, 'whence
moreover,' and ἡδὴ γέρων ὢν is, 'having
by this time, (after the lapse of 20 years)
reached a great age.'

LX. ὢν ἐνθυμούμενος] For the ge-
nitive, cf. ὢν ἐνθυμηθέντες &c. I. 42.

τὴν αἰτίαν] Sc. the αἰτία alluded to
before; the well-known αἰτία: cf. the last
chapter. Below δεσποτηρίῳ takes the
article, as a well-known building.

πάντα αὐτοῖς ἐδόκει ἐπὶ ξυνωμοσίᾳ ὀλιγαρχικῇ καὶ τυραννικῇ πεπράχθαι. καὶ ὡς αὐτῶν διὰ τὸ τοιοῦτον ὀργιζομένων πολλοί τε καὶ ἀξιόλογοι ἄνθρωποι ἤδη ἐν τῷ δεσποτηρίῳ ἦσαν, καὶ οὐκ ἐν παύλῃ ἐφαίνετο ἀλλὰ καθ' ἡμέραν ἐπεδίδουσαν μᾶλλον ἐς τὸ ἀγριώτερόν τε καὶ πλείους ἔτι ξυλλαμβάνειν, ἐνταῦθα ἀναπείθεται εἰς τῶν δεδεμένων, ὅσπερ ἐδόκει αἰτιώτατος εἶναι, ὑπὸ τῶν ξυνδεσμοτῶν τινὸς εἶτε ἄρα καὶ τὰ ὄντα μηνῦσαι εἶτε καὶ οὐ· ἐπ' ἀμφοτέρα γὰρ εἰκάζεται, τὸ δὲ σαφές οὐδεὶς οὔτε τότε οὔτε ὕστερον ἔχει εἰπεῖν περὶ τῶν δρασάντων τὸ ἔργον. λέγων δὲ ἔπεισεν αὐτὸν ὡς χρή, εἰ μὴ καὶ δέδρακεν, αὐτόν τε ἄδειαν ποιησάμενον σῶσαι καὶ τὴν πόλιν τῆς παρούσης ὑποψίας παῦσαι· βεβαιότεραν γὰρ αὐτῷ σωτηρίαν εἶναι ὁμολογήσαντι μετ' ἀδείας ἢ ἀρνηθέντι διὰ δίκης ἐλθεῖν. καὶ ὁ μὲν αὐτός τε καθ' ἑαυτοῦ καὶ κατ' ἄλλων μηνύει τὸ τῶν Ἑρμῶν ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων ἄσμενος λαβὼν, ὡς ᾤετο, τὸ σαφές, καὶ δεινὸν ποιούμενοι πρότερον εἰ τοὺς ἐπιβουλεύοντας σφῶν τῷ πλήθει μὴ εἴσονται, τὸν μὲν μηνυτὴν εὐθὺς καὶ τοὺς ἄλλους μετ' αὐτοῦ ὅσων μὴ κατηγορήκει ἔλυσαν, τοὺς δὲ καταιτιαθέντας κρίσεις ποιήσαντες τοὺς μὲν ἀπέκτειναν, ὅσοι ξυνηλθήθησαν, τῶν δὲ διαφυγόντων θάνατον καταγνόντες ἐπα-

οὐκ ἐν παύλῃ ἐφαίνετο] The verb is used impersonally, 'matters did not seem likely to stop.' Cf. ὡς δ' οὐκέτι ἐν καταλήψει ἐφαίνετο, ἐπαναχώρει, III. 33.

ἐς τὸ ἀγριώτερόν] Sc. ἐς τὸ ἀγριώτερόν τε καὶ ἐς τὸ πλείους ξυλλαμβάνειν.

ἀναπείθεται] This means properly, 'is persuaded impersonally into a new opinion:' (see on *ἀνά* in ch. 14), but usually only means the same as *πείθεται*.

εἶτε ἄρα.] See on ch. 33. The use of *καὶ* seems to add emphasis, 'whether it were really true or really false.'

εἰ μὴ καὶ δέδρακεν] These words can only mean 'unless he actually has done it:' whereas the sense requires *εἰ καὶ μὴ δέδρακεν*, 'if even he really has not done it.'

ποιούμενοι] The construction passes naturally into the plural, because ὁ δῆμος ὁ τῶν Ἀθηναίων is equivalent to οἱ Ἀθηναῖοι.

εἰ μὴ εἴσονται] After certain expressions, *δεῖνόν*, *δεῖνόν ποιούμεναι*, *θαυμάζειν*, &c., *εἰ* with the indicative is used not to express really any doubt or uncertainty, but to soften, after the Attic usage, the positiveness of the assertion, 'it is a strange thing, or would be if;' *εἰ* is therefore really in such cases all but equivalent to *ὅτι*.

σφῶν τῷ πλήθει] 'The popular party amongst them.'

τοὺς καταιτιαθέντας...τοὺς μὲν] For this construction see on ch. 48.

θάνατον καταγνόντες] Sc. γνόντες θάνατον κατὰ τῶν διαφυγόντων; 'sentencing death against the runaways.' Cf. *καταγνοὺς ἑαυτοῦ μὴ περιέσσεσθαι*: 'forming a notion to his own disadvantage that he would not survive,' III. 35. *ἐπαπειλῶν* is, 'to proclaim over a man,' 'to set a price on his head.'

νεῖπον ἀργύριον τῷ ἀποκτείναντι. κὰν τούτῳ οἱ μὲν παθόντες ἄδελον ἦν εἰ ἀδίκως ἐτετιμώρητο, ἢ μέντοι ἄλλη πόλις ἐν τῷ
 61 παρόντι περιφανῶς ὠφέλητο. περὶ δὲ τοῦ Ἀλκιβιάδου ἐνα-
 γόντων τῶν ἐχθρῶν, οἵπερ καὶ πρὶν ἐκπλεῖν αὐτὸν ἐπέθεντο,
 χαλεπῶς οἱ Ἀθηναῖοι ἐλάμβανον καὶ ἐπειδὴ τὸ τῶν Ἑρμῶν
 ῥοντο σαφὲς ἔχειν, πολὺ δὲ μᾶλλον καὶ τὰ μυστικά, ὧν ἐπαί-
 τιος ἦν, μετὰ τοῦ αὐτοῦ λόγου καὶ τῆς ξυνωμοσίας ἐπὶ τῷ
 δήμῳ ἀπ' ἐκείνου ἐδόκει πραχθῆναι. καὶ γὰρ τις καὶ στρατιὰ
 Λακεδαιμονίων οὐ πολλὴ ἔτυχε κατὰ τὸν καιρὸν τούτον, ἐν ᾗ
 περὶ ταῦτα ἐθορυβοῦντο, μέχρι Ἰσθμοῦ παρελθούσα, πρὸς
 Βοιωτοὺς τι πράσσοντες. ἐδόκει οὖν ἐκείνου πράξαντος καὶ οὐ
 Βοιωτῶν ἔνεκα ἀπὸ ξυνθήματος ἦκειν, καὶ εἰ μὴ ἔφθασαν δὴ
 αὐτοὶ κατὰ τὸ μήνυμα ξυλλαβόντες τοὺς ἄνδρας, προδοθῆναι
 ἂν ἡ πόλις. καὶ τίνα μίαν νύκτα καὶ κατέδαρθον ἐν Θησείῳ
 τῷ ἐν πόλει ἐν ὄπλοις. οἳ τε ξένοι τοῦ Ἀλκιβιάδου οἱ ἐν
 Ἀργεὶ κατὰ τὸν αὐτὸν χρόνον ὑπωπτεύθησαν τῷ δήμῳ ἐπιτί-
 θεσθαι, καὶ τοὺς ὁμήρους τῶν Ἀργείων τοὺς ἐν ταῖς νήσοις
 κειμένους οἱ Ἀθηναῖοι τότε παρέδωσαν τῷ Ἀργείῳ δήμῳ διὰ
 ταῦτα διαχρήσασθαι. πανταχόθεν τε περιστῆκει ὑποψία ἐς

οἱ μὲν παθόντες] To these words I think ἢ μέντοι ἄλλη correspond, the μέντοι standing for the δέ strictly required; or possibly δέ at the beginning of the next chapter may answer to it, and ἢ μέντοι be parenthetical.

LXI. καὶ τὰ μυστικά] 'the mysteries as well as the Herms.'

τῆς ξυνωμοσίας] That is, the conspiracy so often alluded to, or the conspiracy which they were convinced did exist.

καὶ γὰρ καὶ στρατία] The καὶ adds emphasis to the reason, 'for certainly' etenim profecto: 'For certainly in addition to other suspicious circumstances, there was also the fact that a small force of...' Just below, πράσσοντες is constructed with reference to the words οἱ Λακεδαιμόνιοι to which στρατία Λακεδαιμονίων are equivalent: πράσσοντες must not be construed like πράξαντες; but is, 'in the furtherance of a negotiation

carrying on with the Boeotians.' In the next sentence ἐδόκει is first used with στρατία, and then ἡ πόλις, 'the force seemed to have come...the city appeared likely to have been betrayed.'

καὶ κατέδαρθον] 'The alarm was so great that they went the length of sleeping.'

παρέδωσαν] The Athenians had placed under custody in the adjacent islands some three hundred Argives who were suspected of favouring oligarchy and the Spartan interest. These hostages, as friends of the oligarchical faction at Argos now plotting against the democracy, the Athenians restored to the popular party, to be pledges for the good behaviour of the oligarchically disposed.

διαχρήσασθαι] lit. 'to use right through,' 'to use up,' 'to make away with.'

τὸν Ἀλκιβιάδην. ὥστε βουλόμενοι αὐτὸν ἐς κρίσιν ἀγαγόντες ἀποκτεῖναι, πέμπουσιν οὕτω τὴν Σαλαμινίαν ναῦν ἐς τὴν Σικελίαν ἐπὶ τε ἐκείνῳ καὶ ὧν περὶ ἄλλων ἐμεμήνηντο. εἴρητο δὲ προειπεῖν αὐτῷ ἀπολογησομένῳ ἀκολουθεῖν, ξυλλαμβάνειν δὲ μὴ, θεραπεύοντες τὸ τε πρὸς τοὺς ἐν τῇ Σικελίᾳ στρατιώτας τε σφετέρους καὶ πολεμίους μὴ θορυβεῖν, καὶ οὐχ ἥκιστα τοὺς Μαντινέας καὶ Ἀργεῖους βουλόμενοι παραμεῖναι, δι' ἐκείνου νομίζοντες πεισθῆναι σφᾶς ξυστρατεύειν. καὶ ὁ μὲν ἔχων τὴν ἑαυτοῦ ναῦν καὶ οἱ ξυνδιαβεβλημένοι ἀπέπλεον μετὰ τῆς Σαλαμινίας ἐκ τῆς Σικελίας ὡς ἐς τὰς Ἀθήνας· καὶ ἐπειδὴ ἐγένοντο ἐν Θουρίοις, οὐκέτι ξυνείποντο ἀλλ' ἀπελθόντες ἀπὸ τῆς νεῶς οὐ φανεροὶ ἦσαν, δείσαντες τὸ ἐπὶ διαβολῇ ἐς δίκην καταπλεῦσαι. οἱ δ' ἐκ τῆς Σαλαμινίας τέως μὲν ἐζήτουν τὸν Ἀλκιβιάδην καὶ τοὺς μετ' αὐτοῦ, ὡς δ' οὐδαμῶς φανεροὶ ἦσαν, ᾤχοντο ἀποπλέοντες. ὁ δὲ Ἀλκιβιάδης ἤδη φυγὰς ὧν οὐ πολὺ ὕστερον ἐπὶ πλοίου ἐπεραιώθη ἐς Πελοπόννησον ἐκ τῆς Θουρίας· οἱ δ' Ἀθηναῖοι ἐρήμῃ δίκῃ θάνατον κατέγνωσαν αὐτοῦ τε καὶ τῶν μετ' ἐκείνου.

CH. LXII. *The Athenians take Hyccara: Nicias visits Segesta.*

ΜΕΤΑ δὲ ταῦτα οἱ λοιποὶ τῶν Ἀθηναίων στρατηγοὶ ἐν 62 τῇ Σικελίᾳ, δύο μέρη ποιήσαντες τοῦ στρατεύματος καὶ λαχὼν

οὕτω πέμπουσιν] The word οὕτω refers to βουλόμενοι &c. Below ὧν περὶ ἄλλων is equivalent to καὶ ἐπὶ ἄλλους περὶ ὧν.

θεραπεύοντες] The participle follows εἴρητο improperly because εἴρητο is equivalent in sense to εἰρήκεσαν, and this last would require θεραπεύοντες. The two clauses are θεραπεύοντές τε and καὶ οὐχ ἥκιστα βουλόμενοι, and τὸ μὴ θορυβεῖν depends on θεραπεύοντες: 'anxious that no disturbance should exist with respect to their own soldiers and the enemy.' They feared, that is, their own soldiers would openly express their anger at the removal of Alcibiades, or their enemies take advantage of the opportunity to attack their forces.

τοὺς Μαντινέας καὶ Ἀργεῖους] cf. on ch. 44, under σιτοποιούς.

σφᾶς] This pronoun cannot be right, because it does not refer to the subject of νομίζοντες, and is not therefore reflexive. The pronoun required is clearly αὐτούς, or σφίσις must be read. If σφᾶς be retained νομίζοντες must be the Mantineans and Argives, and a total change of subject ungrammatically ensues.

ἤδη φυγὰς ὧν] 'Being now (by reason of this open act of disobedience to the state) an outlaw.' Below, δίκη ἐρήμη means a suit, wherein one of the two parties failed to appear, to answer his recognisances; and consequently judgment went by default.

ἐκάτερος, ἔπλεον ξὺν παντί ἐπὶ Σελινούντος καὶ Ἐγέστης, βουλόμενοι μὲν εἰδέναι τὰ χρήματα εἰ δώσουσιν οἱ Ἐγεσταῖοι, κατασκέψασθαι δὲ καὶ τῶν Σελιουντίων τὰ πράγματα καὶ τὰ διάφορα μαθεῖν τὰ πρὸς Ἐγεσταίους. παραπλέοντες δ' ἐν ἀριστερᾷ τὴν Σικελίαν, τὸ μέρος τὸ πρὸς τὸν Τυρσητικὸν κόλπον, ἔσχον ἐς Ἱμέραν, ἥπερ μόνῃ ἐν τούτῳ τῷ μέρει τῆς Σικελίας Ἑλλάς πόλις ἐστίν· καὶ ὡς οὐκ ἐδέχοντο αὐτοὺς, παρεκομίζοντο. καὶ ἐν τῷ παράπλῳ αἰρούουσιν Ὑκκαρά πόλισμα Σικανικὸν μὲν, Ἐγεσταίοις δὲ πολέμιον· ἦν δὲ παραθαλασσίδιον. καὶ ἀνδραποδίσαντες τὴν πόλιν παρέδωσαν Ἐγεσταίοις (παρεγένοντο γὰρ αὐτῶν ἱππῆς), αὐτοὶ δὲ πάλιν τῷ μὲν πεζῷ ἐχώρου διὰ τῶν Σικελῶν ἕως ἀφίκοντο ἐς Κατάνην, αἱ δὲ νῆες περιέπλευσαν τὰ ἀνδράποδα ἄγουσαι. Νικίας δὲ εὐθὺς ἐξ Ὑκκάρων ἐπὶ Ἐγέστης παραπλεύσας, καὶ τὰλλα χρηματίσας καὶ λαβὼν τάλαντα τριάκοντα παρῆν ἐς τὸ στράτευμα· καὶ τὰνδράποδα ἀπέδωσαν, καὶ ἐγένοντο ἐξ αὐτῶν εἴκοσι καὶ ἑκατὸν τάλαντα. καὶ ἐς τοὺς τῶν Σικελῶν ξυμμαχούς περιέπλευσαν, στρατιὰν κελεύοντες πέμπειν τῇ τε ἡμισείᾳ τῆς ἑαυτῶν ἡλθοῦν ἐπὶ Ὑβλαν τὴν Γελεᾶτιν πολεμίαν οὖσαν, καὶ οὐχ εἶλον. καὶ τὸ θέρος ἐτελεύτα.

LXII. κατασκέψασθαι] See on ch. 50. Καὶ means 'besides the other reason.'

τὸ μέρος τὸ πρὸς τὸν κόλπον] An accusative is often used to denote something external to the subject: extent, for instance, range, sphere, &c. This is generally explained by understanding κατὰ, but it seems better to say only that in such constructions, for some reason, the idiom of the language requires that case. Cf. ἐπειδὴ πλείοντες τὰ τε ἐπέκεινα τῆς Σικελίας πολὺ ἀπὸ σφῶν ἐφαίνοντο, 'when during their voyage, they appeared far distant from them on the further side of Sicily,' ch. 93. Also τὸ πρὸς Νεμέας

Βουωτοῖ εἶργον τῆς πόλεως, on the side of Nemea, v. 59.

τῷ πεζῷ] 'with their land force:' πεζῇ (sc. δόξ) is 'by land.'

ἀπέδωσαν] This appears to be put for ἀπέδωκον: in the sense of 'they sold;' Arnold suggests that it means 'they gave up the slaves,' not retaining them in their own hands, but surrendering them to the state.

ἐγένοντο] This plural construction of neuter nouns is not common; possibly here the fact that the verb was written first without reference to any exact noun as yet, is the cause.

CH. LXIII.—LXVI. *The Athenians proceed to establish themselves at Syracuse.*

ΤΟΥ δ' ἐπιγιγνομένου χειμῶνος εὐθὺς τὴν ἔφοδον οἱ Ἀθη- 63
ναῖοι ἐπὶ Συρακούσας παρεσκευάζοντο, οἱ δὲ Συρακόσιοι καὶ
αὐτοὶ ὡς ἐπ' ἐκείνους ἰόντες. ἐπειδὴ γὰρ αὐτοῖς πρὸς τὸν πρῶ-
τον φόβον καὶ τὴν προσδοκίαν οἱ Ἀθηναῖοι οὐκ εὐθὺς ἐπέ-
κειντο, κατὰ τε τὴν ἡμέραν ἐκάστην προῖοῦσαν ἀνεθάρσουν
μᾶλλον, καὶ ἐπειδὴ πλείοντες τὰ τε ἐπέκεινα τῆς Σικελίας πολὺ
ἀπὸ σφῶν ἐφαίνοντο καὶ πρὸς τὴν Ὑβλαν ἐλθόντες καὶ πει-
ράσαντες οὐχ εἶλον βίαν, ἔτι πλέον κατεφρόνησαν, καὶ ἡξίου-
ν τοὺς στρατηγούς, οἷον δὴ ὄχλος φιλεῖ θαρσύνειν ποιεῖν, ἄγειν
σφῶς ἐπὶ Κατάνην, ἐπειδὴ οὐκ ἐκεῖνοι ἐφ' ἑαυτοὺς ἔρχονται.
ἱππῆς τε προσελαύνοντες ἀεὶ κατὰσκοποι τῶν Συρακοσίων
πρὸς τὸ στράτευμα τῶν Ἀθηναίων ἐφύβριζον ἄλλα τε καὶ εἰ
ξυνοικήσαντες σφίσιν αὐτοὶ μᾶλλον ἤκοιεν ἐν τῇ ἀλλοτρίᾳ ἢ
Λεοντίνους ἐς τὴν οἰκείαν κατοικιοῦντες. ἃ γιγνώσκοντες οἱ 64
στρατηγοὶ τῶν Ἀθηναίων, καὶ βουλόμενοι αὐτοὺς ἄγειν παν-
δημεὶ ἐκ τῆς πόλεως ὅτι πλείστον, αὐτοὶ δὲ ταῖς ναυσὶν ἐν
τοσοῦτῃ ὑπὸ νύκτα παραπλεύσαντες στρατόπεδον καταλαβεῖν
ἐν ἐπιτηδείῳ καθ' ἡσυχίαν, εἰδότες οὐκ ἂν ὁμοίως δυνηθέντες
καὶ εἰ ἐκ τῶν νεῶν πρὸς παρεσκευασμένους ἐκβιβάζοιεν ἢ κατὰ

LXIII. τὴν ἔφοδον] 'The attack so long meditated:' vid. ch. 58. Below καὶ αὐτοὶ is 'they as well as the Athenians.'

ἀνεθάρσουν] 'They continually gained fresh courage,' see ch. 14.

κατεφρόνησαν] The aorist seems to mean, 'at once conceived a feeling of contempt:' while ἡξίου implies, the repeated nature of the demand on the part of the people. For οἷον δὴ 'the very thing which,' see ch. 10.

καὶ εἰ ξυνοικήσαντες] That is, ἐφύβριζον ἄλλα τε καὶ (ἐρωτῶντες) εἰ... ἤκοιεν. The optative of course is due to the oratio obliqua. 'Εφυβρίζω is 'to insult over,' or 'to insult on,' to inflict repeated 'insults.'

LXIV. ὅτι πλείστον] No doubt the original form of this expression was τοῦτο ὅτι πλείστον, 'that quantity which was most.'

καὶ εἰ ἐκ τῶν νεῶν...] Either καὶ εἰ... ἢ is put for εἴτε... εἴτε, which can hardly be, or καὶ must be struck out; for ὁμοίως καὶ εἰ would mean, 'equally as on the supposition that,' and convey exactly the opposite meaning to the one required. The construction is as follows: βουλόμενοι ἄγειν, καταλαβεῖν δέ, οὕτω δὲ λήψεσθαι: and the apodosis begins at τοῖνδε τι οὖν μηχανῶνται. The participle εἰδότες explains the reason of their wish to secure a camp, and δυνηθέντες is—with the usual construction of verbs of perception—depending on it: and

γῆν ἰόντες γνωσθείησαν (τοὺς γὰρ ἂν ψιλούς τοὺς σφῶν καὶ τὸν ὄχλον τῶν Συρακοσίων τοὺς ἰππέας πολλοὺς ὄντας, σφίσι δ' οὐ παρόντων ἰππέων, βλάπτειν ἂν μεγάλα, οὕτω δὲ λήψεσθαι χωρίον ὅθεν ὑπὸ τῶν ἰππέων οὐ βλάψονται ἄξια λόγον ἐδίδασκον δ' αὐτοὺς περὶ τοῦ πρὸς τῷ Ὀλυμπίῳ χωρίου, ὅπερ καὶ κατέλαβον, Συρακοσίων φυγάδες, οἱ ξυνείποντο), τοιοῦνδε τι οὖν πρὸς ᾧ ἐβούλοντο οἱ στρατηγοὶ μηχανῶνται. πέμπουσιν ἄνδρα σφίσι μὲν πιστόν, τοῖς δὲ τῶν Συρακοσίων στρατηγοῖς τῇ δοκῇσι οὐχ ἥσσον ἐπιτήδειον ἦν δὲ Καταναῖος ὁ ἀνὴρ, καὶ ἀπ' ἀνδρῶν ἐκ τῆς Κατάνης ἦκειν ἔφη ὧν ἐκεῖνοι τὰ ὀνόματα ἐγίγνωσκον καὶ ἠπίσταντο ἐν τῇ πόλει ἔτι ὑπολοίπους ὄντας τῶν σφίσιν εὐνῶν. ἔλεγε δὲ τοὺς Ἀθηναίους αὐλίζεσθαι ἀπὸ τῶν ὅπλων ἐν τῇ πόλει, καὶ εἰ βούλονται ἐκεῖνοι πανδημεὶ ἐν ἡμέρᾳ ῥητῇ ἅμα ἔφ' ἐπὶ τὸ στράτευμα ἐλθεῖν, αὐτοὶ μὲν ἀποκλήσειν αὐτοὺς παρὰ σφίσι καὶ τὰς ναῦς ἐμπρήσειν, ἐκείνους δὲ ῥαδίως τὸ στράτευμα προσβαλόντας τῷ σταυρώματι αἰρήσειν εἶναι δὲ ταῦτα τοὺς ξυνδράσκοντας πολλοὺς Κατα-
65 ναίων, καὶ ἡτοιμάσθαι ἤδη, ἀφ' ὧν αὐτὸς ἦκειν. οἱ δὲ στρατηγοὶ τῶν Συρακοσίων, μετὰ τοῦ καὶ ἐς τὰ ἄλλα θαρσεῖν καὶ εἶναι ἐν διανοίᾳ καὶ ἄνευ τούτων ἰέναι παρεσκευάσθαι ἐπὶ Κατάνην, ἐπίστευσάν τε τῷ ἀνθρώπῳ πολλῷ ἀπερισκεπτότερον,

τοὺς γὰρ ἂν τοὺς μεγάλα is a parenthesis, and is in the infinitive under regimen of a verb of thinking understood from γιγνώσκοντες; the words ἐδίδασκον.... οἱ ξυνείποντο form a second parenthesis, accounting for their choosing Olympiæum; this is of course merely a remark of Thucydides, or it would, like βλάπτειν, be in the infinitive. Lastly, the two reasons why the Syracusan cavalry would annoy the Athenian light troops are given by πολλοὺς ὄντας and σφίσι δ' οὐ παρόντων. Below καὶ κατέλαβον, is, 'which they did *actually* seize.'

εἰ βούλονται.] The construction here changes to the oratio directa, or βούλουτο would be required.

αὐτοὶ μὲν.] The speaker considers himself a representative of the inhabitants, and therefore the nominative is

correct; see on ch. 49. In ἐκεῖνους the subject changes, and the accusative is required. Cf. ἔφη οὐκ αὐτὸς ἀλλ' ἐκείνων στρατηγεῖν, iv. 28. Below in ἀφ' ὧν αὐτὸς ἦκειν, the infinitive depends on the idea of 'saying' running through the passage, and affecting even the relative clause: 'preparations had already been completed by those from whom he said he had come.'

LXV. παρεσκευάσθαι.] The perfect is not easy to understand; it is just possible that it may be 'they were intending to *have got* everything *ready* against Catana.' Still one would expect παρασκευάσασθαι, and I think this ought to be the reading. Καὶ ἐς τὰ ἄλλα, and καὶ εἶναι correspond, 'both... and.' The καὶ before εἶναι is 'even.'

καὶ εὐθὺς ἡμέραν ξυνθέμενοι ἢ παρέσονται ἀπέστειλαν αὐτόν, καὶ αὐτοί (ἤδη γὰρ καὶ τῶν ξυμμάχων Σελινούντιοι καὶ ἄλλοι τινὲς παρῆσαν) προεῖπον πανδημεὶ πᾶσιν ἐξιέναι Συρακοσίοις. ἐπεὶ δὲ ἐτοῖμα αὐτοῖς καὶ τὰ τῆς παρασκευῆς ἦν καὶ αἱ ἡμέραι ἐν αἷς ξυνέθεντο ἥξειν ἐγγὺς ἦσαν, πορευόμενοι ἐπὶ Κατάνης ἠύλισαντο ἐπὶ τῷ Συμαίθῳ ποταμῷ ἐν τῇ Λεοντίνῃ. οἱ δ' Ἀθηναῖοι ὡς ἦσθοντο αὐτοὺς προσιόντας, ἀναλαβόντες τό τε στράτευμα ἅπαν τὸ ἐαντῶν καὶ ὅσοι Σικελῶν αὐτοῖς ἢ ἄλλος τις προσεληλύθει, καὶ ἐπιβιβάσαντες ἐπὶ τὰς ναῦς καὶ τὰ πλοῖα, ὑπὸ νύκτα ἔπλεον ἐπὶ τὰς Συρακούσας. καὶ οἱ τε Ἀθηναῖοι ἅμα ἔφ' ἐξέβαινον ἐς τὸν κατὰ τὸ Ὀλυμπιεῖον ὡς τὸ στρατόπεδον καταληψόμενοι, καὶ οἱ ἱππῆς οἱ Συρακοσίῳν πρῶτοι προσελάσαντες ἐς τὴν Κατάνην, καὶ αἰσθόμενοι ὅτι τὸ στράτευμα ἅπαν ἀνήκται, ἀποστρέψαντες ἀγγέλλουσι τοῖς πεζοῖς, καὶ ξύμπαντες ἤδη ἀποτρεπόμενοι ἐβοήθουν ἐπὶ τὴν πόλιν. ἐν τούτῳ δ' οἱ Ἀθηναῖοι, μακρᾶς οὔσης τῆς ὁδοῦ αὐ- 66 τοῖς, καθ' ἡσυχίαν καθίσαν τὸ στράτευμα ἐς χωρίον ἐπιτήδειον, καὶ ἐν ᾧ μάχης τε ἄρξειν ἔμελλον ὁπότε βούλοιντο, καὶ οἱ ἱππῆς τῶν Συρακοσίων ἥκιστ' ἂν αὐτοὺς καὶ ἐν τῷ ἔργῳ καὶ πρὸ αὐτοῦ λυπήσειν· τῇ μὲν γὰρ τειχία τε καὶ οἰκίαι εἶργον καὶ δένδρα καὶ λίμνη, παρὰ δὲ τὸ κρημνοί. καὶ τὰ ἐγγὺς δένδρα κόψαντες καὶ κατενεγκόντες ἐπὶ τὴν θάλασσαν παρά τε τὰς ναῦς σταύρωμα ἔπηξαν, καὶ ἐπὶ τῷ Δάσκωνι ἔρυσσάν τε, ἢ ἐφοδῶτατον ἦν τοῖς πολεμίοις, λίθοις λογάδην καὶ ξύλοις διὰ ταχέων ὥρθωσαν, καὶ τὴν τοῦ Ἀνάπου γέφυραν ἔλυσαν. παρασκευαζομένων δὲ ἐκ μὲν τῆς πόλεως οὐδεὶς ἐξιὼν ἐκώλυεν,

ἡμέραι] The plural is not easy to explain: perhaps the Syracusans had agreed to go to Catana, on one or other of some days within certain limits. Göller says, 'animadvertite pluralem quem nescio an posuerit, intelligens diem et protectionis et adventus.'

ἐς τὸ κατὰ τὸ Ὀλυμπιεῖον] On the part of the shore exactly opposite to the Olympieum, so that a line drawn from the coast at right angles would pass through the Olympieum.

LXVI. αὐτοῖς] The pronoun refers to the Syracusans, and the clause ex-

plains how the Athenians had sufficient time to establish themselves in their position.

ὁπότε βούλοιντο] Cf. on ch. 15.

ἂν λυπήσειν] Probably the *ἂν* ought to be struck out; whether the future infinitive legitimately has *ἂν* coupled with it is yet extremely doubtful.

παρὰ δὲ τό] Vid. on ch. 16, sub ἐπὶ δὲ τῷ.

παρασκευαζομένων, &c.] 'While they were making their arrangements no one attempted to hinder them.'

πρῶτοι δὲ οἱ ἱππῆς τῶν Συρακοσίων προσεβοήθησαν, ἔπειτα δὲ ὕστερον καὶ τὸ πεζὸν ἅπαν ξυνελέγη. καὶ προσῆλθον μὲν ἐγγὺς τοῦ στρατεύματος τῶν Ἀθηναίων τὸ πρῶτον, ἔπειτα δὲ ὡς οὐκ ἀντιπροήεσαν αὐτοῖς, ἀναχωρήσαντες καὶ διαβάντες τὴν Ἐλωρινὴν ὁδὸν ἠυλίσαντο.

CH. LXVII. *Preparations for battle between the Athenians and Syracusans.*

- 67 Τῇ δ' ὕστεραίᾳ οἱ Ἀθηναῖοι καὶ οἱ ξύμμαχοι παρεσκευάζοντο ὡς ἐς μάχην, καὶ ξυνετάξαντο ὧδε. δεξιὸν μὲν κέρας Ἀργεῖοι εἶχον καὶ Μαντινῆς, Ἀθηναῖοι δὲ τὸ μέσον, τὸ δὲ ἄλλο οἱ ξύμμαχοι οἱ ἄλλοι. καὶ τὸ μὲν ἥμισυ αὐτοῖς τοῦ στρατεύματος ἐν τῷ πρόσθεν ἦν τεταγμένον ἐπὶ ὀκτώ, τὸ δὲ ἥμισυ ἐπὶ ταῖς εὐναῖς ἐν πλαισίῳ, ἐπὶ ὀκτὼ καὶ τοῦτο τεταγμένον· οἷς εἴρητο, ἥ ἂν τοῦ στρατεύματος τι πονῇ μάλιστα, ἐφορῶντας παραγίγνεσθαι. καὶ τοὺς σκευοφόρους ἐντὸς τούτων τῶν ἐπιτάκτων ἐποιήσαντο. οἱ δὲ Συρακόσιοι ἔταξαν τοὺς μὲν ὀπλίτας ἐφ' ἑκκαίδεκα, ὄντας πανδημεὶ Συρακοσίους καὶ ὅσοι ξύμμαχοι παρῆσαν (ἐβοήθησαν δὲ αὐτοῖς Σελινούντιοι μὲν μάλιστα, ἔπειτα δὲ καὶ Γελῶν ἱππῆς, τὸ ξύμπαν ἐς διακοσίους, καὶ Καμαριναίων ἱππῆς ὅσον εἴκοσι καὶ τοξόται ὡς πεντήκοντα), τοὺς δὲ ἱππέας ἐπετάξαντο ἐπὶ τῷ δεξιῷ, οὐκ ἔλασσον ὄντας ἢ διακοσίους καὶ χιλίους, παρὰ δ' αὐτοὺς καὶ τοὺς ἀκοντιστάς. μέλλουσι δὲ τοῖς Ἀθηναίοις προτέροις ἐπιχειρήσειν ὁ Νικίας κατὰ τε ἔθνη ἐπιπαριῶν ἕκαστα καὶ ξύμπασιν τοιάδε παρεκελεύετο.

CH. LXVIII. *Nicias' speech to exhort his men.*

- 68 “ΠΟΛΛῃ μὲν παραινέσει ὧ ἄνδρες τί δεῖ χρῆσθαι, οἳ πάρεσμεν ἐπὶ τὸν αὐτὸν ἀγῶνα; αὐτὴ γὰρ ἡ παρασκευὴ ἱκανώ-

ἀντιπρόησαν] ‘came out to meet them.’

καὶ τοῦτο] ‘This half, as well as the other.’

LXVII. ἐφορῶντας] ‘Turning their attention to it.’ Below, ἐπετάξαντο, is,

‘they drew up their cavalry in addition to, besides the others.’ In the next sentence, κατὰ τε ἔθνη ἕκαστα, and ξύμπασιν correspond. In ἐπιπαριῶν the idea is, ‘riding along up to each body.’

LXVIII. Πολλῇ μὲν] The participle

τέρα μοι δοκεῖ εἶναι θάρσος παρασχεῖν ἢ καλῶς λεχθέντες λόγοι μετὰ ἀσθενούς στρατοπέδου. ὅπου γὰρ Ἀργεῖοι καὶ Μαντινῆς καὶ Ἀθηναῖοι καὶ νησιωτῶν οἱ πρῶτοί ἐσμεν, πῶς οὐ χρὴ μετὰ τοιῶνδε καὶ τοσῶνδε ζυμμάχων πάντα τινὰ μεγάλην τὴν ἐλπίδα τῆς νίκης ἔχειν, ἄλλως τε καὶ πρὸς ἄνδρας πανδημεῖ τε ἀμυνομένους καὶ οὐκ ἀπολέκτους ὥσπερ καὶ ἡμᾶς, καὶ προσέτι Σικελιώτας, οἱ ὑπερφρονοῦσι μὲν ἡμᾶς, ὑπομενοῦσι δ' οὐ διὰ τὸ τὴν ἐπιστήμην τῆς τόλμης ἥσσω ἔχειν. παραστήτω δέ τινι καὶ τόδε, πολὺ τε ἀπὸ τῆς ἡμετέρας αὐτῶν εἶναι καὶ πρὸς γῇ οὐδεμιᾷ φιλία, ἥντινα μὴ αὐτοὶ μαχόμενοι κτήσεσθε. καὶ τοῦναντίον ὑπομιμνήσκω ὑμᾶς ἢ οἱ πολέμιοι σφίσαν αὐτοῖς εὖ οἶδ' ὅτι παρακελεύονται· οἱ μὲν γὰρ ὅτι περὶ πατρίδος ἔσται ὁ ἀγών, ἐγὼ δὲ ὅτι οὐκ ἐν πατρίδι, ἐξ ἧς κρατεῖν δεῖ ἢ μὴ ῥαδίως ἀποχωρεῖν· οἱ γὰρ ἰππῆς πολλοὶ ἐπικεῖσονται. τῆς τε οὖν ἡμετέρας αὐτῶν ἀξίας μνησθέντες ἐπέλθετε τοῖς ἐναντίοις προθύμως, καὶ τὴν παροῦσαν ἀνάγκην καὶ ἀπορίαν φοβερωτέραν ἡγησάμενοι τῶν πολεμίων."

CH. LXIX., LXX. *Account of the battle: defeat of the Syracusans.*

Ὁ μὲν Νικίας τοιαῦτα παρακελευσάμενος ἐπῆγε τὸ στρα-69
τόπεδον εὐθύς, οἱ δὲ Συρακόσιοι ἀπροσδόκητοι μὲν ἐν τῷ

μὲν appears to have no corresponding δέ, the sentence probably having been turned otherwise than Thucydides at first intended.

μεγάλῃ τὴν ἐλπίδα] See on ch. 10.

ὥσπερ καὶ ἡμᾶς] This should be ἡμεῖς, and probably arises from a confusion in the mind of the writer, from the use of πρὸς ἄνδρας, and ἀπολέκτους. Compare the common form δδ' ἄνηρ, ὡς ἔοικεν, οὐ νέμειν, arising from the confusion of the expressions, δδ' ἄνηρ, ὡς ἔοικεν, οὐ νέμει, and δδ' ἄνηρ ἔοικεν οὐ νέμειν.

ὑπερφρονοῦσι] The sense of ὑπέρ in composition is 'beyond,' either in the way of actual space, ὑπερβαίνω, 'to go beyond,' or of proper moral bounds: as here, 'form opinions beyond us,' 'despise.' For ὑπομένειν, compare ὑπολεί-

πειν: the sense is, 'staying behind,' and then, 'waiting for.'

ἥντινα μὴ] 'Near no friendly country which you shall not obtain by your own swords,' i.e. 'unless so far as you gain any.'

ὑπομιμνήσκω] cf. ch. 32, on ὑποσημάσθῃ.

οἱ μὲν] Repeat παρακελεύονται. Below, ἀποχωρεῖν either depends on δεῖ, 'you will be forced to retire under difficulties,' or on a word, ἔξεσται, or the like repeated from it. And οὐκ ἐν πατρίδι ἐξ ἧς is put briefly for, οὐκ ἐν πατρίδι, ἀλλ' ἐκ γῆς ἐξ ἧς, 'in a land not your country, but one from which,' &c.

οἱ γὰρ ἰπποὶ] cf. ch. 10.

LXIX. ἀπροσδόκητοι μὲν] This answers to ὁμως δέ, further on. In καὶ

καιρῷ τούτῳ ἦσαν ὡς ἤδη μαχοῦμενοι, καὶ τινες αὐτοῖς ἐγγὺς τῆς πόλεως οὔσης καὶ ἀπεληλύθεσαν· οἱ δὲ καὶ διὰ σπουδῆς προσβοηθοῦντες δρόμῳ ὑστέριζον μὲν, ὡς δὲ ἕκαστός πῃ τοῖς πλείοσι προσμίξειεν καθίσταντο. οὐ γὰρ δὴ προθυμίᾳ ἐλλειπείς ἦσαν οὐδὲ τόλμῃ οὔτ' ἐν ταύτῃ τῇ μάχῃ οὔτ' ἐν ταῖς ἄλλαις, ἀλλὰ τῇ μὲν ἀνδρίᾳ οὐχ ἥσσους ἐς ὅσον ἡ ἐπιστήμη ἀντέχοι, τῷ δὲ ἐλλείποντι αὐτῆς καὶ τὴν βούλησιν ἄκοντες προϋδίδουσιν. ὁμῶς δὲ οὐκ ἂν οἰόμενοι σφίσι τοὺς Ἀθηναίους προτέρους ἐπελθεῖν, καὶ διὰ τάχους ἀναγκαζόμενοι ἀμύνασθαι, ἀναλαβόντες τὰ ὅπλα εὐθὺς ἀντεπήσαν. καὶ πρῶτον μὲν αὐτῶν ἐκατέρων οἱ τε λιθοβόλοι καὶ σφενδονῆται καὶ τοξόται προϋμάχοντο, καὶ τροπὰς οἷας εἰκὸς ψιλῶς ἀλλήλων ἐποιοῦν· ἔπειτα δὲ μάντις τε σφάγια προῦφερον τὰ νομιζόμενα καὶ σαλπικταὶ ξύνοδον ἐπώτρυνον τοῖς ὀπλίταις, οἱ δ' ἐχώρουν, Συρακόσιοι μὲν περὶ τε πατρίδος μαχοῦμενοι καὶ τῆς ἰδίας ἕκαστος τὸ μὲν αὐτίκα σωτηρίας τὸ δὲ μέλλον ἐλευθερίας, τῶν δ' ἐναντίων Ἀθηναῖοι μὲν περὶ τε τῆς ἀλλοτρίας οἰκείαν σχεῖν καὶ τὴν οἰκείαν μὴ βλάψαι ἡσώμενοι, Ἀργεῖοι δὲ καὶ τῶν ξυμμάχων οἱ αὐτόνομοι συγκτήσασθαι τε ἐκείνοις ἐφ' ᾧ ἦλθον, καὶ τὴν ὑπάρχουσαν σφίσι πατρίδα νικήσαντες πάλιν ἐπιδεῖν· τὸ δ' ὑπήκοον τῶν ξυμμάχων μέγιστον μὲν περὶ τῆς αὐτίκα ἀνελπίστου σωτηρίας, ἣν μὴ κρατῶσιν, τὸ πρόθυμον εἶχον, ἔπειτα δὲ ἐν παρέργῳ καὶ εἴ τι ἄλλο ξυγκαταστρεψα-

ἀπεληλύθεσαν, the force is, 'had gone so far as to leave the camp altogether, and to visit the city.' Οἱ δὲ καὶ is, 'and others also.' Προσμίξειε is the optative of indefinite frequency; 'as each at different moments fell in with a larger body.'

τῷ δὲ ἐλλείποντι.] 'But to their deficiency in this they were forced to make even their plans, (as well as the execution of them), give way;' their want of skill compelled them to abandon several of the plans they formed.

οἱ τε λιθοβόλοι.] 'The light troops generally, consisting of stone-throwers.' &c. On the omission of the article with all but the first noun, see on ch. 44. In

προϋμάχοντο, the force is 'fought in front:.' πρό, in compounds, meaning 'before,' either in *place*, or *time*.

Συρακόσιοι μὲν.] This corresponds to τῶν δὲ ἐναντίων, who are divided into Ἀθηναῖοι μὲν, Ἀργεῖοι δέ; and τὸ μὲν αὐτίκα and τὸ δὲ μέλλον are contrasted. Below, σχεῖν depends on μαχοῦμενοι, sc. ὥστε σχεῖν αὐτὴν οἰκείαν. In the next sentence, συγκτήσασθαι ἐκείνοις is, 'to join with the Athenians in acquiring.' Further on, τὸ ὑπήκοον τῶν ξυμμάχων takes the plural εἶχον, as equivalent to τῶν ξυμμάχων ὅσοι ὑπήκοοι ἦσαν. For μέγιστον τὸ πρόθυμον εἶχον, see on ch. 10. καὶ εἴ τι ἄλλο] Sc. τὸ πρόθυμον εἶχον, πειρασόμενοι εἰ ὑπακούσεται αὐτοῖς (ὑπ'

μένοις ῥᾶον αὐτοῖς ὑπακούσεται. γενομένης δ' ἐν χερσὶ τῆς 70 μάχης ἐπὶ πολὺ ἀντείχον ἀλλήλοις, καὶ ξυνέβη βροντάς τε ἅμα τινὰς γενέσθαι καὶ ἀστραπὰς καὶ ὕδωρ πολὺ, ὥστε τοῖς μὲν πρῶτον μαχομένοις καὶ ἐλάχιστα πολέμῳ ὠμιληκόσι καὶ τοῦτο ξυνεπιλαβέσθαι τοῦ φόβου, τοῖς δ' ἐμπειροτέροις τὰ μὲν γιγνόμενα καὶ ὥρα ἔτους περαίνεσθαι δοκεῖν, τοὺς δὲ ἀνθεστῶτας πολὺ μείζω ἐκπληξιν μὴ νικωμένους παρέχειν. ὡσαμένων δὲ τῶν Ἀργείων πρῶτον τὸ εὐνύμουν κέρας τῶν Συρακοσίων, καὶ μετ' αὐτοὺς τῶν Ἀθηναίων τὸ κατὰ σφᾶς αὐτοὺς, παρερρήγνυτο ἤδη καὶ τὸ ἄλλο στράτευμα τῶν Συρακοσίων καὶ ἐς φυγὴν κατέστη. καὶ ἐπὶ πολὺ μὲν οὐκ ἐδίωξαν οἱ Ἀθηναῖοι (οἱ γὰρ ἱππῆς τῶν Συρακοσίων πολλοὶ ὄντες καὶ ἀήσσητοι εἶργον, καὶ ἐσβαλόντες ἐς τοὺς ὀπλίτας αὐτῶν, εἴ τινας προδιώκοντας ἴδοιεν, ἀνέστελλον), ἐπακολουθήσαντες δὲ ἀθρόοι ὅσον ἀσφαλῶς εἶχε πάλιν ἐπανεχώρουν καὶ τροπαῖον ἴστασαν. οἱ δὲ Συρακόσιοι ἀθροισθέντες ἐς τὴν Ἐλωρινὴν ὁδὸν καὶ ὡς ἐκ τῶν παρόντων ξυνταξάμενοι ἔς τε τὸ Ὀλυμπεῖον ὁμῶς σφῶν αὐτῶν παρέπεμψαν φυλακὴν, δέισαντες μὴ οἱ Ἀθηναῖοι τῶν χρημάτων ἃ ἦν αὐτόθι κινήσωσιν, καὶ οἱ λοιποὶ ἐπανεχώρησαν ἐς τὴν πόλιν.

αὐτῶν) ῥᾶον ξυγκαταστρεψαμένοις ἄλλο τι, 'to see whether, after joining the Athenians in conquering others, their own subjection would be less onerous;' ὑπακούσεται seems taken passively: this is unusual, because although the first future middle can occasionally be used passively, yet this hardly seems the case where the verb has no proper future active, as ἀκούσομαι, γνώσομαι, &c.

LXX. ξυνεπιλαβέσθαι] 'joined in causing the alarm they felt;' καὶ τοῦτο is, 'this, besides other things.' Below, καὶ ὥρα ἔτους seems to mean, 'quite in accordance with phenomena usual at that period of the year.'

παρερρήγνυτο] 'Was breaking right

along.' Below, προδιώκοντας is, 'advanced before the rest in pursuit;' and ἐπακολουθήσαντες δὲ ἀθρόοι, answers to ἐπὶ πολὺ μὲν οὐκ.

ἐπανεχώρουν] From ἐπί and ἀνά; 'they retreated to their original position (ἐπί), and busied themselves in erecting a trophy.'

ὁμῶς] 'In spite of their defeat;' and below, παρέπεμψαν is, 'they sent along the road.'

τῶν χρημάτων] Comparing κινήσαντες τῶν Ὀλυμπιασιν ἢ Δελφοῖς χρημάτων, I. 143, the genitive seems a partitive one: 'move any portion of the treasures.'

CH. LXXI., LXXII. *The Athenians proceed to Catana to winter.*

71 ΟΙ δὲ Ἀθηναῖοι πρὸς μὲν τὸ ἱερὸν οὐκ ἦλθον, ξυγκομί-
σαντες δὲ τοὺς ἐαυτῶν νεκροὺς καὶ ἐπὶ πυρὰν ἐπιθέντες ἠλί-
σαντο αὐτοῦ. τῇ δ' ὑστεραίᾳ τοῖς μὲν Συρακοσίοις ἀπέδοσαν
ὑποσπόνδους τοὺς νεκροὺς (ἀπέθανον δὲ αὐτῶν καὶ τῶν ξυμ-
μάχων περὶ ἐξήκοντα καὶ διακοσίους), τῶν δὲ σφετέρων τὰ
ὅστ'α ξυνέλεξαν (ἀπέθανον δὲ αὐτῶν καὶ τῶν ξυμμάχων ὡς
πεντήκοντα), καὶ τὰ τῶν πολεμίων σκῦλα ἔχοντες ἀπέπλευσαν
ἐς Κατάνην· χειμὼν τε γὰρ ἦν, καὶ τὸν πόλεμον αὐτόθεν ποι-
εῖσθαι οὐπω ἐδόκει δυνατόν εἶναι, πρὶν ἂν ἰππέας τε μετα-
πέμψωσιν ἐκ τῶν Ἀθηνῶν καὶ ἐκ τῶν αὐτόθεν ξυμμάχων
ἀγείρωσιν, ὅπως μὴ παντάπασιν ἵπποκρατῶνται, καὶ χρήματα
δὲ ἅμα αὐτόθεν τε ξυλλέξωνται καὶ παρ' Ἀθηναίων ἔλθῃ, τῶν
τε πόλεων τινὰς προσαγάγωνται, ἃς ἡλπίζον μετὰ τὴν μάχην
μᾶλλον σφῶν ὑπακούσεσθαι, τὰ τε ἄλλα καὶ σίτον καὶ ὄσων
δέοι παρασκευάσωνται ὡς ἐς τὸ ἔαρ ἐπιχειρήσοντες ταῖς
Συρακούσαις.

72 Καὶ οἱ μὲν ταύτῃ τῇ γνώμῃ ἀπέπλευσαν ἐς τὴν Νάξον
καὶ Κατάνην διαχειμάσοντες, Συρακόσιοι δὲ τοὺς σφετέρους
αὐτῶν νεκροὺς θάψαντες ἐκκλησίαν ἐποίουν. καὶ παρελθὼν
αὐτοῖς Ἑρμοκράτης ὁ Ἑρμῶνος, ἀνὴρ καὶ ἐς τὰλλα ξύνεσιν
οὐδενὸς λειπόμενος καὶ κατὰ τὸν πόλεμον ἐμπειρία τε ἱκανὸς
γενόμενος καὶ ἀνδρία ἐπιφανής, ἐθάρσυνέ τε καὶ οὐκ εἶα τῷ
γεγεννημένῳ ἐνδιδόναι· τὴν μὲν γὰρ γνώμην αὐτῶν οὐχ ἡσσή-
σθαι, τὴν δὲ ἀταξίαν βλάψαι. οὐ μέντοι τοσοῦτόν γε

LXXI. καὶ χρήματα δέ] Καὶ...δέ,
(usually separated by the emphatic word)
signifies, 'and moreover;' καὶ ἡ τῶν
Θηβαίων δὲ πόλις... 'and the city of the
Thebans also.' Below, ὄσων δέοι should
strictly be ὄσων ἂν δέη, because the present
construction prevails in παρασκευάσωνται
and the other verbs; but ὄσων δέοι is
constructed with reference to the past
verb ἐδόκει. In τὰ τε ἄλλα, the τε con-
nects the two clauses, and τὰ ἄλλα is
subdivided by καὶ...καὶ into its compo-
nent parts: hence σίτων has no article:

cf. ch. 44.

LXXII. διαχειμάσοντες] 'To pass
the entire winter there.'

ἐθάρσυνε] 'repeatedly encouraged them,
and was not inclined to allow them to
give in.' The following infinitives, ἡσ-
σῆσθαι, &c. depend on the idea of 'as-
serting,' 'representing,' existing in ἐθάρ-
συνε.

τοσοῦτόν γε] 'Were not, however, so
much, after all, inferior, as one might
have supposed they would be, and more-
over, as one would have thought when

λειφθῆναι ὅσον εἰκὸς εἶναι, ἄλλως τε τοῖς πρώτοις τῶν Ἑλλήνων ἐμπειρία ἰδιώτας ὡς εἰπεῖν χειροτέχνας ἀνταγωνισαμένους. μέγα δὲ βλάψαι καὶ τὸ πλῆθος τῶν στρατηγῶν καὶ τὴν πολυαρχίαν (ἦσαν γὰρ πεντεκαίδεκα οἱ στρατηγοὶ αὐτοῖς) τῶν τε πολλῶν τὴν ἀξύντακτον ἀναρχίαν. ἦν δὲ ὀλίγοι τε στρατηγοὶ γένωνται ἔμπειροι καὶ ἐν τῷ χειμῶνι τούτῳ παρασκευάσωσι τὸ ὀπλιτικόν, οἷς τε ὅπλα μὴ ἔστιν ἐκπορίζοντες, ὅπως ὡς πλείστοι ἔσονται, καὶ τῇ ἄλλῃ μελέτῃ προσαναγκάζοντες, ἔφη κατὰ τὸ εἰκὸς κρατήσιν σφᾶς τῶν ἐναντίων, ἀνδρίας μὲν σφίσις ὑπαρχούσης, εὐταξίας δ' ἐς τὰ ἔργα προσγενομένης· ἐπιδώσειν γὰρ ἀμφοτέρα αὐτά, τὴν μὲν μετὰ κινδύνων μελετωμένην, τὴν δ' εὐψυχίαν αὐτὴν ἐαυτῆς μετὰ τοῦ πιστοῦ τῆς ἐπιστήμης θαρσαλεωτέραν ἔσεσθαι. τοὺς τε στρατηγοὺς καὶ ὀλίγους καὶ αὐτοκράτορας χρῆναι ἐλέσθαι, καὶ ὁμόσαι αὐτοῖς τὸ ὄρκιον ἢ μὴν ἐάσειν ἄρχειν ὅπῃ ἂν ἐπίστανται· οὕτω γὰρ ἂν τε κρύπτεσθαι δεῖ μᾶλλον ἢ στέγεσθαι, καὶ τᾶλλα κατὰ κόσμον καὶ ἀπροφασίστως παρασκευασθῆναι.

they were fighting with the most skilled of the Greeks, in the character of amateurs against professionals; ἄλλως τε, can only mean, 'and besides,' 'and moreover;' unless ἄλλως τε καὶ be read: *εἶναι*, although in the relative clause, is influenced by the verb of assertion, as we have seen before.

οἷς τε μὴ ἔστιν] For the use of *μή*, see on ch. 36.

ἐκπορίζοντες] 'Fully providing.' The main uses of *ἐκ* in composition, are; (1) its original one of 'removal,' 'out,' 'away;' ἐκβάλλειν, 'to cast out;' (2) that of 'carrying out,' or 'completing,' 'to do a thing utterly,' or 'outright.'

προσαναγκάζοντες] 'And besides, forcing them to undergo the other usual routine of training.'

ἐπιδώσειν] 'would give themselves up

additionally,' or, 'increase.' Below, with τὴν μὲν, supply εὐταξίαν, which, with εὐψυχίαν, are expegetical of ἀμφοτέρα αὐτά.

θαρσαλεωτέραν ἐαυτῆς] 'More daring than itself under different circumstances,' or, 'more daring than it had previously been.' For τοὺς τε στρατῆγους ὀλίγους ἐλέσθαι, see on ch. 10.

ἢ μὴν] ἢ μὴν is 'certainly,' 'verily,' (cf. ch. 17), conveying the strongest asseveration, and usually employed in oaths. Here, ἢ μὴν ἐάσειν ἄρχειν, is, 'that they would verily do one thing, whatever else might be done,' i. e. 'they would assuredly permit them to rule:' cf. πιστὰ λαβεῖν παρὰ ἡμῶν ἢ μὴν φίλιαν παρέξειν, Xen. *Anab.* xiii. 26. Τὸ ὄρκιον is, 'the usual oath.'

CH. LXXIII. *Hermocrates encourages the Syracusans, who appoint new generals.*

- 73 ΚΑΙ οἱ Συρακόσιοι αὐτοῦ ἀκούσαντες ἐψηφίσαντό τε πάντα ὡς ἐκέλευεν, καὶ στρατηγὸν αὐτόν τε εἶλοντο τὸν Ἑρμοκράτην καὶ Ἡρακλείδην τὸν Λυσιμάχου καὶ Σικανὸν τὸν Ἐξηκέστου, τούτους τρεῖς, καὶ ἐς τὴν Κόρινθον καὶ ἐς τὴν Λακεδαίμονα πρέσβεις ἀπέστειλαν, ὅπως ξυμμαχία τε αὐτοῖς παραγένηται καὶ τὸν πρὸς Ἀθηναίους πόλεμον βεβαιοτέρων πείθωσι ποιεῖσθαι ἐκ τοῦ προφανοῦς ὑπὲρ σφῶν τοὺς Λακεδαιμονίους, ἵνα ἢ ἀπὸ τῆς Σικελίας ἀπαγάγωσιν αὐτοὺς ἢ πρὸς τὸ ἐν Σικελίᾳ στράτευμα ἦσσαν ὠφελίαν ἄλλην ἐπιπέμπωσιν.

CH. LXXIV. *Fruitless attempt of the Athenians on Messana: they retire to Naxos to winter quarters.*

- 74 ΤΟ δ' ἐν τῇ Κατάνῃ στράτευμα τῶν Ἀθηναίων ἔπλευσεν εὐθὺς ἐπὶ Μεσσήνην ὡς προδοθησομένην. καὶ ἃ μὲν ἐπράσσετο οὐκ ἐγένετο· Ἀλκιβιάδης γὰρ ὅτ' ἀπῆει ἐκ τῆς ἀρχῆς ἤδη μετὰπεμπτos, ἐπιστάμενος ὅτι φεύξειτο, μὲνυει τοῖς τῶν Συρακοσίων φίλοις τοῖς ἐν τῇ Μεσσήνῃ ξυνειδῶς τὸ μέλλον· οἱ δὲ τοὺς τε ἄνδρας διέφθειραν πρότερον, καὶ τότε στασιάζοντες καὶ ἐν ὅπλοις ὄντες ἐπεκράτουν μὴ δέχεσθαι τοὺς Ἀθηναίους οἱ ταῦτα βουλόμενοι. ἡμέρας δὲ μέιναντες περὶ τρεῖς καὶ δέκα οἱ Ἀθηναῖοι ὡς ἐχειμάζοντο καὶ τὰ ἐπιτήδεια οὐκ εἶχον καὶ προὔχῳ οὐδέν, ἀπελθόντες ἐς Νάξον καὶ σταύρωμα περὶ τὸ στρατόπεδον ποιησάμενοι αὐτοῦ διεχειμάζον· καὶ τριήρη ἀπέστειλαν ἐς τὰς Ἀθήνας ἐπὶ τε χρήματα καὶ ἵππας, ὅπως ἅμα τῷ ἥρι παραγένωνται.

LXXIII. ξυμμαχία] 'An alliance,' i.e. 'an allied force may come to join them.'

ἀπαγάγωσω αὐτοὺς] The subject of this verb is, I think, οἱ Λακεδαιμόνιοι: of ἐπιπέμπωσι (send additional help), οἱ Ἀθηναῖοι.

LXXIV. ἃ μὲν ἐπράσσετο] To this corresponds ἡμέρας δὲ μέιναντες; and

from Ἀλκιβιάδης γὰρ, down to βουλόμενοι, is parenthetic. The usual difference between the aorist and imperfect is here maintained; 'the plan they were negotiating did not come to a successful issue.' Below, ἐπεκράτουν means, 'exerted a continued influence, preventing the admission of the Athenians:' the aorist ἐκράτησαν, would signify, 'they

CH. LXXV. *The Syracusans additionally fortify their city.
Envoys sent to Camarina.*

Β. C. 415—4. ἘΤΕΙΧΙΖΟΝ δὲ καὶ οἱ Συρακόσιοι ἐν τῷ 75
χειμῶνι πρὸς τε τῇ πόλει, τὸν Τεμενίτην ἐντὸς
ποιησάμενοι, τείχος παρὰ πᾶν τὸ πρὸς τὰς Ἐπιπολάς ὁρῶν,
ὅπως μὴ δι' ἐλάσσονος εὐαποτείχιστοι ὦσιν ἢν ἄρα σφάλλων-
ται, καὶ τὰ Μέγαρα φρούριον, καὶ ἐν τῷ Ὀλυμπίει ἄλλο·
καὶ τὴν θάλασσαν προεσταύρωσαν πανταχῇ ἢ ἀποβάσεις ἦσαν.
καὶ τοὺς Ἀθηναίους εἰδότες ἐν τῇ Νάξῳ χειμάζοντας ἐστρά-
τευσαν πανδημεὶ ἐπὶ τὴν Κατάνην, καὶ τῆς τε γῆς αὐτῶν
ἔτεμον καὶ τὰς τῶν Ἀθηναίων σκηνάς καὶ τὸ στρατόπεδον
ἐμπρήσαντες ἀνεχώρησαν ἐπ' οἶκου. καὶ πυνθανόμενοι τοὺς
Ἀθηναίους ἐς τὴν Καμάριναν κατὰ τὴν ἐπὶ Λάχηςτος γενομέ-
νην ξυμμαχίαν πρεσβεύεσθαι, εἴ πως προσαγάγοιντο αὐτούς,
ἀντεπρεσβεύοντο καὶ αὐτοί· ἦσαν γὰρ ὕποπτοι αὐτοῖς οἱ
Καμαριναῖοι μὴ προθύμως σφίσι μῆτ' ἐπὶ τὴν πρώτην μάχην
πέμψαι ἃ ἔπεμψαν, ἔς τε τὸ λοιπὸν μὴ οὐκέτι βούλονται
ἀμύνειν ὁρῶντες τοὺς Ἀθηναίους ἐν τῇ μάχῃ εὖ πράξαντας,
προσχωρῶσι δ' αὐτοῖς κατὰ τὴν προτέραν φιλίαν πεισθέντες.
ἀφικομένων οὖν ἐκ μὲν Συρακουσῶν Ἑρμοκράτους καὶ ἄλλων
ἐς τὴν Καμάριναν, ἀπὸ δὲ τῶν Ἀθηναίων Εὐφύμου μεθ' ἐτέ-
ρων, ὁ Ἑρμοκράτης ξυλλόγου γενομένου τῶν Καμαριναίων
βουλόμενος προδιαβαλεῖν τοὺς Ἀθηναίους ἔλεγε τοιαύδε.

succeeded by a single effort in carry-
ing a measure against the introduction
of the Athenians.' Οἱ ταῦτα βουλόμενοι
means, 'the party who adopted these
political views.'

LXXV. Τὸν Τεμενίτην] The Syra-
cusans inclosed a new quarter on the
north of the Great Harbour, taking in a
'Temenos' of Apollo, containing a sta-
tue of Apollo, called Teminites. For
the site of the wall see the map.

ἦν ἄρα] See on ch. 33. Below, προε-
σταύρωσαν τὴν θάλασσαν is, 'they pali-
saded off the sea in front.'

τῆς τε γῆς ἔτεμον] This is a partitive
genitive, 'they laid waste part of their

territory.'

εἴ πως προσαγάγοιντο] 'to try whether
they could bring them over : ' cf. οἱ Λακε-
δαιμόνιοι προθυμίᾳ τε πάσῃ ἐχρῶντο καὶ
παρακελεύσμεν εἴ πως ὥσάμενοι τοὺς Ἀθη-
ναίους ἔλοιεν τὸ τεῖχος. IV. 11.

καὶ αὐτοί] 'they as well as the Athe-
nians sent counter embassies.'

μὴ προθύμως] Sc. ὕποπτοι μὴ πέμψαι,
and ὕποπτοι μὴ βούλονται, 'suspected
of not sending, and of not being likely
to choose...' The negative clause and
the positive are connected as usual by
μήτε...τε.

προδιαβάλλειν] 'To be beforehand in
exciting illwill against the Athenians :'

CH. LXXVI.—LXXX. *Speech of Hermocrates at Camarina.*

76 “ΟΥ τὴν παρούσαν δύναμιν τῶν Ἀθηναίων, ὃ Καμαριναῖοι, μὴ αὐτὴν καταπλαγῆτε, δείσαντες ἐπρεσβευσάμεθα, ἀλλὰ μᾶλλον τοὺς μέλλοντας ἀπ’ αὐτῶν λόγους, πρὶν τι καὶ ἡμῶν ἀκοῦσαι, μὴ ὑμᾶς πείσωσιν. ἤκουσι γὰρ ἐς τὴν Σικελίαν προφάσει μὲν ἢ πυνθάνεσθε, διανοία δὲ ἦν πάντες ὑπονοοῦμεν· καὶ μοι δοκοῦσιν οὐ Λεοντίους βούλεσθαι κατοικίσαι ἀλλ’ ἡμᾶς μᾶλλον ἐξοικίσαι. οὐ γὰρ δὴ εὐλογον τὰς μὲν ἐκεῖ πόλεις ἀναστάτους ποιεῖν, τὰς δὲ ἐνθάδε κατοικίζειν, καὶ Λεοντίνων μὲν Χαλκιδέων ὄντων κατὰ τὸ ξυγγενὲς κήδεσθαι, Χαλκιδέας δὲ τοὺς ἐν Εὐβοίᾳ, ὧν οἶδε ἄποικοι εἰσι, δουλωσαμένους ἔχειν. τῇ δὲ αὐτῇ ιδέα ἐκείνᾳ τε ἔσχον καὶ τὰ ἐνθάδε νῦν περῶνται· ἡγεμόνες γὰρ γενόμενοι ἐκόντων τῶν τε Ἰώνων καὶ ὅσοι ἀπὸ σφῶν ἦσαν ζύμμαχοι ὡς ἐπὶ τοῦ Μήδου τιμωρία, τοὺς μὲν λιποστρατίαν, τοὺς δὲ ἐπ’ ἀλλήλους στρατεύειν, τοῖς δ’ ὡς ἐκάστοις τινὰ εἶχον αἰτίαν εὐπρεπῇ ἐπενεγκόντες κατεστρέψαντο. καὶ οὐ περὶ τῆς ἐλευθερίας ἄρα οὔτε οὔτοι τῶν Ἑλλήνων οὗθ’ οἱ Ἕλληνες τῆς ἐαυτῶν τῷ Μήδῳ ἀντέστησαν, περὶ δὲ οἱ μὲν σφίσιν ἀλλὰ μὴ ἐκείνῳ καταδουλώσεως,

cf. βουλόμενος αὐτὸν τοῖς Πελοποννησίοις ὡς μάλιστα διαβάλλειν, VIII. 88: compare the Latin ‘traducere.’

LXXVI. καὶ ἡμῶν] ‘Before you hear ought from us, *as well as* from them.’

κατοικίσαι...] ‘to settle the Leontines, but rather to unsettle us.’

τὰς μὲν ἐκεῖ] This is not intended to assert the want of reason in either of the two facts separately, but the inconsistency in attempting to combine the two: in such cases, the meaning is best conveyed in English, by using ‘whereas,’ ‘although,’ or the like in the first clause; ‘for surely it is not consistent in them, *while* they are destroying the cities in Greece, to refund the cities here.’

δουλωσαμένους ἔχειν] ‘To enslave, and so retain:’ a common periphrasis, to denote a completed action, and the present state resulting from it: cf. σοῦ δ’

ἐγωγε θαυμάσας ἔχω, Soph. *Philoct.* 1362.

καὶ τὰ ἐνθάδε] Sc. περῶνται σχεῖν, repeated from ἔσχον, ‘they got possession of.’

ἀπὸ σφῶν] ‘Spontaneously,’ if σφῶν refer to the subject of ἦσαν: or, ‘all who as colonists of theirs,’ if it refer to the subject of γενόμενοι.

τοὺς μὲν κ.τ.λ.] The construction here alters: τοὺς μὲν and τοὺς δέ, are governed by κατεστρέψαντο; in the next clause τοῖς δέ is governed by ἐπενεγκόντες, and a pronoun is understood after the verb: the sentence runs, τοὺς μὲν κατεστρέψαντο λειποστρατίαν (αὐτοῖς) ἐπενεγκόντες, τοὺς δέ, ἐπὶ ἀλλήλους στρατεύειν, τοῖς δὲ ἐπενεγκόντες... αἰτίας, κατεστρέψαντο (αὐτοῖς). Below, for the sense of ἀρα, see on ch. 33.

περὶ δὲ οἱ μὲν κ.τ.λ.] With this clause ἀντέστησαν is repeated, ‘But they with-

οἱ δ' ἐπὶ δεσπότου μεταβολῇ οὐκ ἄξυνετωτέρου κακοξυνετωτέρου δέ. ἀλλ' οὐ γὰρ δὴ τὴν τῶν Ἀθηναίων εὐκατηγόρητον 77 οὖσαν πόλιν νῦν ἤκομεν ἀποφανοῦντες ἐν εἰδόσιν ὅσα ἀδικεῖ, πολὺ δὲ μᾶλλον ἡμᾶς αὐτοὺς αἰτιασόμενοι ὅτι ἔχοντες παραδείγματα τῶν τ' ἐκεῖ Ἑλλήνων ὡς ἐδουλώθησαν οὐκ ἀμύνοντες σφίσιν αὐτοῖς, καὶ νῦν ἐφ' ἡμᾶς ταῦτ' ἀπαρτίζοντες σοφίσματα, Λεοντίνων τε ξυγγενῶν κατοικίσεις καὶ Ἑγεσταίων ξυμμάχων ἐπικουρίας, οὐ ξυστραφέντες βουλόμεθα προθυμότερον δεῖξαι αὐτοῖς ὅτι οὐκ Ἴωνες τάδε εἰσὶν οὐδ' Ἑλλησπόντιοι καὶ νησιῶται, οἱ δεσπότην ἢ Μῆδον ἢ ἕνα γέ τινα ἀεὶ μεταβάλλοντες δουλοῦνται, ἀλλὰ Δωριῆς ἐλεύθεροι ἀπ' αὐτονόμου τῆς Πελοποννήσου τὴν Σικελίαν οἰκοῦντες. ἢ μένομεν ἕως ἂν ἕκαστοι κατὰ πόλεις ληφθῶμεν, εἰδότες ὅτι ταύτῃ μόνον ἀλωτοὶ ἐσμεν καὶ ὀρώντες αὐτοὺς ἐπὶ τοῦτο τὸ εἶδος τρεπομένους ὥστε τοὺς μὲν λόγοις ἡμῶν διστάναι, τοὺς δὲ ξυμμάχων ἐλπίδι ἐκπολεμοῦν πρὸς ἀλλήλους, τοῖς δὲ ὡς ἐκάστοις τι

stood him, the Athenians on the one hand, to secure the complete enslavement of the Greeks to themselves, instead of him, and the Greeks on the other hand, with a view to obtain a change to a new master, not less clever, (as it turned out), but more clever in evil.'

LXXVII. *ὅσα ἀδικεῖ*] It is usual with relative clauses to throw the noun which is really the subject of the relative sentence, into the antecedent clause, in the case required by the verb of that clause: as here; *ἀποφανοῦντες τὴν πόλιν ὅσα ἀδικεῖ*, for *ἀποφανοῦντες ὅσα ἡ πόλις ἀδικεῖ*; this is also common with *μή* and *ὅπως* after verbs of fear, and apprehension: see the first sentence in ch. 76. This seems to arise from a desire to put forward the emphatic words as soon as possible, to convey an idea of what is to be said.

τῶν τε ἐκεῖσε] This *ἐκεῖσε* can only be defended by supposing *ἔχοντες παραδείγματα*, &c. to be equivalent to 'going to the Greeks at home for instances:' at all events without some idea of motion, *ἐκεῖ* would be the correct word. Either

the *τε* is out of its place, and the construction runs thus: *ἔχοντες παραδείγματα τ' ἐκείσε Ἑλλήνων καὶ ταῦτ' ἀπαρτίζοντες σοφίσματα*: i. e. being able to point both to instances derived from the Greeks there, and also to the use of the same tricks against ourselves: or else *σοφίσματα* is in apposition to *παραδείγματα* repeated with *παρόντα*: *ἔχοντες παραδείγματα τῶν τ' ἐκεῖσε Ἑλλήνων καὶ ταῦτ' ἀπαρτίζοντες σοφίσματα*; 'having instances both derived from the Greeks there, and brought in the same form against ourselves, mere tricks, as they are &c.'

τάδε εἰσὶν Ἴωνες] 'The case is not (one of) mere Ionians.' The plural *εἰσὶν* is owing to the introduction of the word *Ἴωνες*. Below *Ἑλλησπόντιοι καὶ νησιῶται* is a single word really connected with the preceding clause by *οὐδέ*.

ἢ ἕνα γέ τινα, κ.τ.λ.] 'undergoing a change of master, either the Mede, or at all events some one.'

ἐκπολεμοῦν] 'To make them break out into war,' or 'to set them utterly at enmity.'

προσηνὲς λέγοντες δύνανται κακουργεῖν; καὶ οἰόμεθα τοῦ ἀποθελαι ξυνοίκου προαπολλυμένου οὐ καὶ ἐς αὐτόν τινα ἤξειν τὸ δεινόν, πρὸ δὲ αὐτοῦ μᾶλλον τὸν πάσχοντα καθ' αὐτόν 78 δυστυχεῖν; καὶ εἴ τῳ ἄρα παρέστηκε τὸν μὲν Συρακοσίον, ἑαυτὸν δ' οὐ πολέμιον εἶναι τῷ Ἀθηναίῳ, καὶ δεινὸν ἡγεῖται ὑπὲρ γε τῆς ἐμῆς κινδυνεύειν, ἐνθυμηθῆτω οὐ περὶ τῆς ἐμῆς μᾶλλον, ἐν ἴσῳ δὲ καὶ τῆς ἑαυτοῦ ἅμα ἐν τῇ ἐμῇ μαχομένους, τοσούτῳ δὲ καὶ ἀσφαλέστερον ὅσῳ οὐ προδιεφθαρμένου ἐμοῦ ἔχων δὲ ξύμμαχον ἐμὲ καὶ οὐκ ἐρήμος ἀγωνιέται· τὸν τε Ἀθηναῖον μὴ τὴν τοῦ Συρακοσίου ἔχθραν κολάσασθαι, τῇ δ' ἐμῇ προφάσει τὴν ἐκείνου φιλίαν οὐχ ἥσσον βεβαιώσασθαι βούλεσθαι. εἴ τέ τις φθονεῖ μὲν ἢ καὶ φοβεῖται (ἀμφοτέρω γὰρ τάδε πάσχει τὰ μείζω), διὰ δὲ αὐτὰ τὰς Συρακούσας κακωθῆναι μὲν ἵνα σωφρονισθῶμεν βούλεται, περιγενέσθαι δὲ ἕνεκα τῆς αὐτοῦ ἀσφαλείας, οὐκ ἀνθρωπίνης δυνάμεως βούλησιν ἐλπίζει· οὐ γὰρ οἶόν τε ἅμα τῆς τε ἐπιθυμίας καὶ τῆς τύχης τὸν αὐτὸν ὁμοίως ταμίαν γενέσθαι. καὶ εἰ γνώμῃ ἀμάρτοι,

τοῖς δὲ ὡς ἐκάστοις] The construction suddenly changes; it ought to have been, τοὺς μὲν δυστάλναι, ... τοὺς δὲ ἐκπολεμεῖν, ... τοὺς δὲ κακουργεῖν, ὡς δύνανται ἐκάστοις λέγοντες, &c. Instead of which the τοῖς δὲ is made to depend immediately upon λέγοντες; τοῖς δὲ λέγοντες, ὡς δύνανται (λέγειν), ἐκάστοις τι προσηνές, κακουργεῖν (αὐτοῖς).

καὶ ἐς αὐτόν] 'to himself as well as that neighbour, who is first gradually being destroyed.'

πρὸ δὲ αὐτοῦ, &c.] 'but that the previous sufferer will confine the misfortune to himself:' i. e., 'that with him the misfortune will cease, and not spread.'

LXXVIII. καὶ εἴ τῳ ἄρα] Vid. on ch. 33.

ὑπὲρ γε τῆς ἐμῆς] 'he thinks it hard to incur risk,' (not in every case but) 'at all events (γε) when it is my territory only which is concerned.'

ὅσῳ] The construction I think is, ὅσῳ ἀγωνιέται οὐ προδιεφθαρμένου..., ἔχων δὲ ξύμμαχον ἐμὲ, καὶ οὐκ ἐρήμος (ὦν). It would be far (καὶ) safer, he means,

for each state, even although they were not yet the objects of direct attack, to unite and repel the Athenians, than allow themselves to be weakened, by the gradual defeat of the separate states one by one, from their refusal to share the war until they were personally endangered.

βεβαιώσασθαι] These infinitives depend on ἐνθυμηθῆτω, or at least a similar word, repeated. 'The Athenian is desirous of more firmly consolidating the friendship felt for him by the other Siceliots (ἐκείνου), on the ground of their common dislike for the Syracusan.' The Athenian policy was, according to this statement, an attempt to unite with them in league against Syracuse all the Siceliot cities, on the common ground of hatred against that city, and then of course in detail to conquer the remaining communities.

φθονεῖ μὲν] To this βούλεται δὲ corresponds; and βούλεται is again subdivided into κακωθῆναι μὲν, περιγενέσθαι δέ.

τοῖς αὐτοῦ κακοῖς ὀλοφυρθεῖς τάχ' ἂν ἴσως καὶ τοῖς ἐμοῖς ἀγαθοῖς ποτὲ βουλευθείη αὐθις φθονῆσαι. ἀδύνατον δὲ προεμενῇ καὶ μὴ τοὺς αὐτοὺς κινδύνους, οὐ περὶ τῶν ὀνομάτων ἀλλὰ περὶ τῶν ἔργων, ἐβελήσαντι προσλαβεῖν λόγῳ μὲν γὰρ τὴν ἡμετέραν δύναμιν σώζοι ἂν τις, ἔργῳ δὲ τὴν αὐτοῦ σωτηρίαν. καὶ μάλιστα εἰκὸς ἦν ὑμᾶς, ὃ Καμαριναῖοι, ὁμόρους ὄντας καὶ τὰ δεύτερα κινδυνεύοντας προορᾶσθαι ἀντὰ καὶ μὴ μαλακῶς ὥσπερ νῦν ξυμμαχεῖν, αὐτοὺς δὲ πρὸς ἡμᾶς μᾶλλον ἰόντας, ἅπερ εἰ ἐς τὴν Καμαριναίαν πρῶτον ἀφίκοντο οἱ Ἀθηναῖοι δεόμενοι ἂν ἐπεκαλεῖσθε, ταῦτα ἐκ τοῦ ὁμοίου καὶ νῦν παρακελευομένους, ὅπως μὴδὲν ἐνδῶσμεν, φαίνεσθαι. ἀλλ' οὐθ' ὑμεῖς νῦν γέ πω οὐθ' οἱ ἄλλοι ἐπὶ ταῦτα ὥρμησθε. δειλία δὲ ἴσως 79 τὸ δίκαιον πρὸς τε ἡμᾶς καὶ πρὸς τοὺς ἐπιόντας θεραπεύσετε, λέγοντες ξυμμαχίαν εἶναι ὑμῖν πρὸς Ἀθηναίους· ἦν γε οὐκ ἐπὶ τοῖς φίλοις ἐποιήσασθε, τῶν δὲ ἐχθρῶν ἦν τις ἐφ' ὑμᾶς ἴη, καὶ τοῖς γε Ἀθηναίοις βοηθεῖν, ὅταν ὑπ' ἄλλων καὶ μὴ αὐτοὶ ὥσπερ νῦν τοὺς πέλας ἀδικῶσιν, ἐπεὶ οὐδ' οἱ Ῥηγῖνοι ὄντες Χαλκιδῆς Χαλκιδέας ὄντας Λεοντίνους ἐθέλουσι ξυγκατοικίζειν. καὶ δεινὸν εἰ ἐκεῖνοι μὲν τὸ ἔργον τοῦ καλοῦ δικαίωματος

φθονῆσαι.] The man, that is, would be glad even for the Syracusans to have back their prosperity, although it excited his envy, rather than, by their loss of it, be himself deprived of their help.

ἀδύνατον δέ.] 'It is impossible that such should be the case, if he abandons us, and is not willing to take on himself the same dangers as we, not exactly concerned about names which may differ, but about realities which do not.'

ἅπερ.] This is a cognate accusative governed by ἐπεκαλεῖσθε: 'the protestations you would now be uttering, if the Athenians had come to Camarina first.' The imperfect in the latter clause (ἐπεκαλεῖσθε) is used, although an aorist ἀφίκοντο precedes, because the sense is, 'would now be uttering,' not 'would have uttered then.'

ἐκ τοῦ ὁμοίου καὶ νῦν.] Not, 'equally as now,' which the words would usually

mean, but 'as much now too as you would then.'

νῦν γέ πω] 'at all events up to the present time.'

LXXIX. ἦν γε.] These words begin the answer to the argument just adduced; 'but at least you did not conclude this alliance to the injury of your friends.'

καὶ τοῖς γε.] The infinitive βοηθεῖν by a change of construction depends on ἐποιήσασθε, and answers to ἐπὶ τοῖς φίλοις; 'not against your friends... and to help the Athenians at least only when...'

ξυγκατοικίζειν] 'to join with them in settling the Leontines.' For the force of μὲν and δέ see ch. 76. Δεινὸν εἰ has been noticed before; see ch. 60. In ὅταν ὑπ' ἄλλων, supply ἀδικῶνται. Below δλόγως, 'is without being able to give any satisfactory reason.'

ὑποπτεύοντες ἀλόγως σωφρονούσιν, ὑμεῖς δ' εὐλόγῳ προφάσει τοὺς μὲν φύσει πολεμίους βούλεσθε ὠφελεῖν, τοὺς δὲ ἔτι μᾶλλον φύσει ξυγγενεῖς μετὰ τῶν ἐχθίστων διαφθεῖραι. ἀλλ' οὐ δίκαιον, ἀμύνειν δὲ καὶ μὴ φοβεῖσθαι τὴν παρασκευὴν αὐτῶν· οὐ γὰρ ἦν ἡμεῖς ξυστῶμεν πάντες δεινὴ ἐστίν, ἀλλ' ἦν ὅπερ οὗτοι σπεύδουσι τάναντία διαστῶμεν, ἐπεὶ οὐδὲ πρὸς ἡμᾶς μόνους ἐλθόντες καὶ μάχῃ περιγενόμενοι ἔπραξαν ἃ ἡβούλοντο, 80 ἀπῆλθον δὲ διὰ τάχους. ὥστε οὐκ ἀθρόους γε ὄντας εἰκὸς ἀθμεῖν, ἰέναι δὲ ἐς τὴν ξυμμαχίαν προθυμότερον, ἄλλως τε καὶ ἀπὸ Πελοποννήσου παρεσομένης ὠφελίας, οἱ τῶνδε κρείσσους εἰσὶ τὸ παράπαν τὰ πολέμια· καὶ μὴ ἐκείνην τὴν προμήθειαν δοκεῖν τῷ ἡμῖν μὲν ἴσῃ εἶναι ὑμῖν δὲ ἀσφαλῇ, τὸ μηδετέροις δὴ ὥς καὶ ἀμφοτέρων ὄντας ξυμμάχους βοηθεῖν. οὐ γὰρ ἔργῳ ἴσον ὥσπερ τῷ δικαίωματι ἐστίν. εἰ γὰρ δι' ὑμᾶς μὴ ξυμμαχήσαντας ὃ τε παθὼν σφαλῆσεται καὶ ὁ κρατῶν περιέσται, τί ἄλλο ἢ τῇ αὐτῇ ἀπουσίᾳ τοῖς μὲν οὐκ ἡμύνετε σωθῆναι, τοὺς δὲ οὐκ ἐκωλύσατε κακοὺς γενέσθαι; καίτοι κάλλιον τοῖς ἀδικουμένοις καὶ ἅμα ξυγγενέσι προσθεμένους τὴν τε κοινὴν ὠφελίαν τῇ Σικελίᾳ φυλάξαι καὶ τοὺς Ἀθηναίους φίλους δὴ ὄντας μὴ εἶσαι ἀμαρτεῖν. ξυνελόντες τε λέγομεν οἱ Συρακόσιοι ἐκδιδάσκειν μὲν οὐδὲν ἔργον εἶναι σαφῶς οὔτε ὑμᾶς οὔτε τοὺς ἄλλους περὶ ὧν αὐτοὶ οὐδὲν χεῖρον γινώσκετε· δεόμεθα δέ, καὶ μαρτυρόμεθα ἅμα, εἰ μὴ πείσομεν, ὅτι ἐπιβουλευόμεθα μὲν ὑπὸ Ἰώνων ἀεὶ πολεμίων, προδιδόμεθα δὲ ὑπὸ ὑμῶν Δωριῆς Δωριέων. καὶ εἰ καταστρέφονται ἡμᾶς Ἀθηναῖοι, ταῖς μὲν ὑμετέραις γνώμαις κρατήσουσιν, τῷ δ' αὐτῶν ὀνόματι τιμηθήσονται, καὶ τῆς νίκης οὐκ ἄλλον τινὰ ἀθλον ἢ τὸν τὴν νίκην παρασχόντα λήφονται· καὶ εἰ αὖ ἡμεῖς περιεσόμεθα, τῆς αἰτίας τῶν κινδύνων οἱ αὐτοὶ τὴν τιμωρίαν ὑφέξετε. σκοπεῖτε οὖν καὶ αἰρεῖσθε

ἀμύνειν δέ] Sc. δικάϊον ἐστίν, repeated.
LXXX. ἀθρόους γε] 'at least if we remain united.'

οἱ τῶνδε] The οἱ refers to the Peloponnesians understood in Πελοποννήσου. Below δοκεῖν depends on εἰκὸς repeated. For μηδετέροις δὴ, 'neither as you pretend,' cf. Ἐγισταίων δὴ, &c. ch. 10, and below, φίλους δὴ ὄντας. For

the use of καὶ in ὥς καὶ ἀμφοτέρων, see on ch. 13. After τί ἄλλο supply ἐποιήσατε.

τοῖς ἀδικουμένοις] For the absence of the article from the latter noun, see on ch. 44.

οὐδὲν ἔργον] 'there is no use in teaching at length (ἐκ).'

ἤδη ἢ τὴν αὐτίκα ἀκινδύνως δουλείαν, ἢ καὶ περιγενόμενοι μεθ' ἡμῶν τούσδε τε μὴ αἰσχροῦς δεσπότας λαβεῖν καὶ τὴν πρὸς ἡμᾶς ἔχθραν μὴ ἂν βραχεῖαν γενομένην διαφυγεῖν."

CH. LXXXI.—LXXXVII. *The counter-speech of the Athenians.*

ΤΟΙΑΥΤΑ μὲν ὁ Ἑρμοκράτης εἶπεν, ὁ δ' Εὐφρημος ὁ 81 τῶν Ἀθηναίων πρεσβευτῆς μετ' αὐτὸν τοιάδε.

"Ἀφικόμεθα μὲν ἐπὶ τῆς πρότερον οὔσης ξυμμαχίας ἀνα-82 νεώσει, τοῦ δὲ Συρακοσίου καθαψαμένου ἀνάγκη καὶ περὶ τῆς ἀρχῆς εἰπεῖν ὡς εἰκότως ἔχομεν. τὸ μὲν οὖν μέγιστον μαρτύριον αὐτὸς εἶπεν, ὅτι οἱ Ἴωνες αἰεὶ ποτε πολέμιοι τοῖς Δωριεῦσιν εἰσίν. ἔχει δὲ καὶ οὕτως· ἡμεῖς γὰρ Ἴωνες ὄντες Πελοποννησίοις Δωριεῦσι καὶ πλείοσιν οὔσι καὶ παροικουσίην ἐσκεψάμεθα ὅτῳ τρόπῳ ἤκιστα αὐτῶν ὑπακουσόμεθα, καὶ μετὰ τὰ Μηδικὰ ναῦς κτησάμενοι τῆς μὲν Λακεδαιμονίων ἀρχῆς καὶ ἡγεμονίας ἀπηλλάγημεν, οὐδὲν προσήκον μᾶλλον τι ἐκείνους ἡμῖν ἢ καὶ ἡμᾶς ἐκείνοις ἐπιτάσσειν, πλὴν καθ' ὅσον ἐν τῷ παρόντι μείζον ἴσχυον, αὐτοὶ δὲ τῶν ὑπὸ βασιλεῖ πρότερον ὄντων ἡγεμόνες καταστάντες οἰκοῦμεν, νομίσαντες ἤκιστ' ἂν ὑπὸ Πελοποννησίοις οὕτως εἶναι, δύναμιν ἔχοντες ἢ ἀμυνόμεθα, καὶ ἐς τὸ ἀκριβὲς εἰπεῖν οὐδὲ ἀδίκως καταστρεφάμενοι τοὺς τε Ἴωνας καὶ νησιώτας οὓς ξυγγενεῖς φασὶν ὄντας ἡμᾶς Συρακόσιοι δεδουλῶσθαι. ἦλθον γὰρ ἐπὶ τὴν μητρόπολιν ἐφ' ἡμᾶς μετὰ τοῦ Μήδου, καὶ οὐκ ἐτόλμησαν ἀποστάντες τὰ οἰκεία φθεῖραι,

λαβεῖν] The *ἂν* is construed with the verb; the construction changing from the noun *δουλείαν* to *λαβεῖν ἂν*; 'the possibility of not submitting disgracefully to masters.' The *καὶ* in the second disjunctive clause seems to render it emphatic, and to hint that this was the alternative the speaker wished them to adopt.

LXXXII. *καὶ τῆς ἀρχῆς*] 'to speak of our power, in addition to our intended topic of the renewal of our alliance.' Below *καὶ οὕτως*, means that besides the fact already alluded to, there was another point to view the matter from.

The γὰρ is explanatory; see ch. 38.

αὐτῶν ὑπακουσόμεθα] The pronoun is added superfluously, because the dative *Πελοποννησίοις* really depends on *ὑπακουσόμεθα*. This double government of different cases in the same sentence by the same verb, is not without parallel. Cf. *ὁρῶμεν ἀνθοῦν πέλαγος Αἰγαίου νεκροῖς ἀνδρῶν Ἀχαιῶν ναυτικῶν τ' ἐρείπειν*; *Æschyl. Agam.* l. 659.

τῆς ἀρχῆς, &c.] See on ch. 44.

προσῆκον] This word is used absolutely, like *ἐξόν*, *παρόν*, and others. Below *εἰπεῖν ἐς τὸ ἀκριβὲς* is the same as *εἰπεῖν ἀκριβῶς*.

ὥσπερ ἡμεῖς ἐκλιπόντες τὴν πόλιν, δουλείαν δὲ αὐτοὶ τε ἐβού-
 83 λοντο καὶ ἡμῖν τὸ αὐτὸ ἐπενεγκεῖν. ἀνθ' ὧν ἄξιοι τε ὄντες
 ἅμα ἄρχομεν, ὅτι τε ναυτικὸν πλεῖστόν τε καὶ προθυμίαν
 ἀπροφάσιστον παρεσχόμεθα ἐς τοὺς Ἕλληνας, καὶ διότι καὶ
 τῷ Μήδῳ ἐτοίμως τοῦτο δρῶντες οὗτοι ἡμᾶς ἔβλαπτον, ἅμα
 δὲ τῆς πρὸς Πελοποννησίους ἰσχύος ὀρεγόμενοι. καὶ οὐ καλ-
 λιεπούμεθα ὥς ἡ τὸν βάρβαρον μόνοι καθελόντες εἰκότως
 ἄρχομεν, ἡ ἐπ' ἐλευθερίᾳ τῇ τῶνδε μᾶλλον ἡ τῶν ξυμπάντων
 τε καὶ τῇ ἡμετέρᾳ αὐτῶν κινδυνεύσαντες. πᾶσι δὲ ἀνεπίφθορον
 τὴν προσήκουσαν σωτηρίαν ἐκπορίζεσθαι. καὶ νῦν τῆς ἡμετέ-
 ρας ἀσφαλείας ἕνεκα καὶ ἐνθάδε παρόντες ὀρώμεν καὶ ὑμῖν
 ταῦτα ξυμφέροντα. ἀποφαίνομεν δὲ ἐξ ὧν οἶδε τε διαβάλ-
 λουσι καὶ ὑμεῖς μάλιστα ἐπὶ τὸ φοβερώτερον ὑπονοεῖτε,
 εἰδότες τοὺς περιδεῶς ὑποπτεύοντάς τι λόγου μὲν ἡδονῇ τὸ
 παραντίκα τερπομένους, τῇ δ' ἐγχειρήσει ὕστερον τὰ ξυμφέ-
 ροντα πράσσοντας. τὴν τε γὰρ ἐκεῖ ἀρχὴν εἰρήκαμεν διὰ δέος
 ἔχειν, καὶ τὰ ἐνθάδε διὰ τὸ αὐτὸ ἤκειν μετὰ τῶν φίλων ἀσφα-
 λῶς καταστησόμενοι, καὶ οὐ δουλωσόμενοι, μὴ παθεῖν δὲ μάλ-
 84 λον τοῦτο κωλύοντες. ὑπολάβη δὲ μηδεὶς ὡς οὐδὲν προσήκον
 ὑμῶν κηδόμεθα, γνούς ὅτι σωζομένων ὑμῶν, καὶ διὰ τὸ μὴ
 ἀσθενεῖς ὑμᾶς ὄντας ἀντέχειν Συρακοσίοις, ἥσσον ἂν τούτων
 πεμφάντων τινὰ δύναμιν Πελοποννησίοις ἡμεῖς βλαπτοίμεθα.
 καὶ ἐν τούτῳ προσήκετε ἤδη ἡμῖν τὰ μέγιστα. διόπερ καὶ

ἐκλιπόντες] 'leaving and going *quite* away from.'

ἐβούλονται] This governs δουλείαν, the noun, and by a change of construction is joined to the verb ἐπενεγκεῖν.

LXXXIII. ἀξιοὶ τε ὄντες] The clauses correspond thus: ἀξιοὶ τε ὄντες and ἅμα δὲ ὀρεγόμενοι; ὅτι τε παρεσχόμεθα, and καὶ διότι ἐβλαπτον; πλεῖστόν τε ναυτικόν, and προθυμίαν. And καὶ διότι καὶ τῷ Μήδῳ, &c. is, 'and because *also*,' &c.

ἐκπορίζεσθαι] 'to work *fully* out for their own good.' Καὶ ἐνθάδε is, 'here as elsewhere.'

ἐξ ὧν οὗτοι, &c.] Sc. ἐκ τούτων αὐτοὶ διαβάλλουσι: 'from the calumnies

these men give utterance to:' for the government of *δ* see ch. 11. 'Ἀποφαίνομαι is of course, 'I shew away from all other things,' and hence 'I shew plainly, perspicuously.'

LXXXIV. ἀσθενεῖς ὄντας] Sc. διὰ τὸ ἀντέχειν, μὴ ἀσθενεῖς ὄντας, 'by your holding out *against* them, as being not too weak to do so.' Below προσήκετε ἦδη is, 'you *at once* on that view become connected with us.'

διόπερ καὶ... ἐλόγων] 'wherefore it is *fully* reasonable,' 'it goes even so far as to be quite consistent.' Καὶ αὐτοί, 'even alone.' Below ἀλόγως goes with ἐλευθεροῦν. After τὰ δὲ ἐνθάδε repeat ξύμφορα.

τοὺς Λεοντίνους εὐλογον κατοικίζειν μὴ ὑπηκόους ὥσπερ τοὺς
 ξυγγενεῖς αὐτῶν τοὺς ἐν Εὐβοίᾳ, ἀλλ' ὡς δυνατωτάτους, ἵνα ἐκ
 τῆς σφετέρας ὁμοροὶ ὄντες τοῖσδε ὑπὲρ ἡμῶν λυπηροὶ ᾖσιν.
 τὰ μὲν γὰρ ἐκεῖ καὶ αὐτοὶ ἀρκοῦμεν πρὸς τοὺς πολεμίους, καὶ
 ὁ Χαλκιδεὺς, ὃν ἀλόγως ἡμᾶς φησὶ δουλωσαμένους τοὺς ἐνθάδε
 ἐλευθεροῦν, ξύμφορος ἡμῖν ἀπαράσκευος ὢν καὶ χρήματα μόνον
 φέρων, τὰ δὲ ἐνθάδε καὶ Λεοντῖνοι καὶ οἱ ἄλλοι φίλοι ὅτι
 μάλιστα αὐτονομούμενοι. ἀνδρὶ δὲ τυράνῳ ἢ πόλει ἀρχὴν⁸⁵
 ἐχούσῃ οὐδὲν ἄλογον ὃ τι ξυμφέρων οὐδ' οἰκείον ὃ τι μὴ
 πιστόν· πρὸς ἕκαστα δὲ δεῖ ἢ ἐχθρόν ἢ φίλον μετὰ καιροῦ
 γίγνεσθαι. καὶ ἡμᾶς τοῦτο ὠφελεῖ ἐνθάδε, οὐκ ἦν τοὺς φίλους
 κακώσωμεν, ἀλλ' ἦν οἱ ἐχθροὶ διὰ τὴν τῶν φίλων ῥώμην ἀδύ-
 νατοι ᾖσιν. ἀπιστεῖν δὲ οὐ χρή· καὶ γὰρ τοὺς ἐκεῖ ξυμμάχους
 ὡς ἕκαστοι χρήσιμοι ἐξηγούμεθα, Χίους μὲν καὶ Μηθυμναίους
 νεῶν παροχῇ αὐτονόμους, τοὺς δὲ πολλοὺς χρημάτων βιαιότε-
 ρον φορᾶ, ἄλλους δὲ καὶ πάνυ ἐλευθέρως ξυμμαχοῦντας, καίπερ
 νησιώτας ὄντας καὶ εὐλήπτους, διότι ἐν χωρίοις ἐπικαίροις εἰς
 περὶ τὴν Πελοπόννησον. ὥστε καὶ τὰνθάδε εἰκὸς πρὸς τὸ
 λυσιτελοῦν, καὶ ὃ λέγομεν ἐς Συρακοσίους δέος, καθίστασθαι.
 ἀρχῆς γὰρ ἐφίενται ὑμῶν, καὶ βούλονται ἐπὶ τῷ ἡμετέρῳ
 ξυστήσαντες ὑμᾶς ὑπόπτῳ, βία ἢ καὶ κατ' ἐρημίαν, ἀπράκτων
 ἡμῶν ἀπελθόντων, αὐτοὶ ἄρξαι τῆς Σικελίας. ἀνάγκη δέ, ἦν
 ξυστῆτε πρὸς αὐτούς· οὔτε γὰρ ἡμῖν ἔτι ἔσται ἰσχὺς τοσαύτῃ
 ἐς ἐν ξυστᾶσα εὐμεταχείριστος, οὔθ' οἷδ' ἀσθενεῖς ἂν ἡμῶν μὴ
 παρόντων πρὸς ὑμᾶς εἶεν. καὶ ὅτῳ ταῦτα μὴ δοκεῖ, αὐτὸ τὸ⁸⁶
 ἔργον ἐλέγχει. τὸ γὰρ πρότερον ἡμᾶς ἐπηγάγεσθε οὐκ ἄλλον
 τινὰ προσείοντες φόβον ἢ εἰ περιοψόμεθα ὑμᾶς ὑπὸ Συρακο-
 σίοις γενέσθαι, ὅτι καὶ αὐτοὶ κινδυνεύομεν. καὶ νῦν οὐ δίκαιον,

LXXXV. τοῦτο ὠφελεῖ] What
 τοῦτο is, is explained in the remainder
 of the sentence, ἦν οἱ ἐχθροί, &c.

καὶ γάρ] The καὶ does not strengthen
 the γάρ, as in ch. 61, but ἐκεῖ: and
 καὶ ἐνθάδε below corresponds. Of course,
 καὶ must in both cases of καὶ γάρ stand
 first, as γάρ cannot begin a sentence.

καίπερ] I have shewn that περ
 means 'thorough,' therefore καίπερ νη-

σιώτας ὄντας would be 'even all island-
 ers as they were.' With this particle a
 participle is required.

ἐς Συρακοσίους δέος] Sc. πρὸς τὸ ἐς
 Συρακοσίους δέος.

καθίστασθαι] The force of κατὰ here
 seems like that in κατοικίζειν, settling
 down again quietly after a disturbance:
 see ch. 2.

LXXXVI. καὶ αὐτοί] 'We, as well

ᾧπερ καὶ ἡμᾶς ἡξιούτε λόγῳ πείθειν, τῷ αὐτῷ ἀπιστεῖν, οὐδ' ὅτι δυνάμει μείζονι πρὸς τὴν τῶνδε ἰσχὺν πάρεσμεν ὑποπτεύεσθαι, πολὺ δὲ μᾶλλον τοῖσδε ἀπιστεῖν. ἡμεῖς μὲν γε οὔτε ἐμμεῖναι δυνατοὶ μὴ μεθ' ὑμῶν, εἴ τε καὶ γενόμενοι κακοὶ κατεργασαίμεθα, ἀδύνατοι κατασχεῖν διὰ μῆκος τε πλοῦ καὶ ἀπορίᾳ φυλακῆς πόλεων μεγάλων καὶ τῇ παρασκευῇ ἡπειρωτίδων· οἶδε δὲ οὐ στρατοπέδῳ πόλει δὲ μείζονι τῆς ἡμετέρας παρουσίας ἐποικούντες ὑμῖν αἰεὶ τε ἐπιβουλεύουσιν, καὶ ὅταν καιρὸν λάβωσιν ἐκάστου, οὐκ ἀνιάσιν (ἔδειξαν δὲ καὶ ἄλλα ἥδη καὶ τὰ ἐς Λεοντίνους), καὶ νῦν τολμῶσιν ἐπὶ τοὺς ταῦτα κωλύοντας καὶ ἀνέχοντας τὴν Σικελίαν μέχρι τοῦδε μὴ ὑπ' αὐτοὺς εἶναι παρακαλεῖν ὑμᾶς ὡς ἀναισθήτους. πολὺ δὲ ἐπὶ ἀληθεστέραν γε σωτηρίαν ἡμεῖς ἀντιπαρακαλοῦμεν, δεόμενοι τὴν ὑπάρχουσαν ἀπ' ἀλλήλων ἀμφοτέροις μὴ προδιδόναι, νομίσαι τε τοῖσδε μὲν καὶ ἄνευ ξυμμάχων αἰεὶ ἐφ' ὑμᾶς ἐτοίμην διὰ τὸ πλῆθος εἶναι ὁδόν, ὑμῖν δ' οὐ πολλακίς παρασχέσειν μετὰ τοσῆσδε ἐπικουρίας ἀμύνασθαι· ἦν εἰ τῷ ὑπόπτῳ ἢ ἄπρακτον ἐάσετε ἀπελθεῖν ἢ καὶ σφαλεῖσαν, ἔτι βουλήσεσθε καὶ πολλοστὸν μόριον αὐτῆς ἰδεῖν, ὅτε οὐδὲν ἔτι περανεῖ παραγενόμενον 87 ὑμῖν. ἀλλὰ μήτε ὑμεῖς ὧ Καμαριναῖοι ταῖς τῶνδε διαβολαῖς ἀναπείθεσθε μήτε οἱ ἄλλοι· εἰρήκαμεν δ' ὑμῖν πᾶσαν τὴν ἀλήθειαν περὶ ᾧν ὑποπτευόμεθα, καὶ ἔτι ἐν κεφαλαίοις ὑπομνήσαντες ἀξιόσωμεν πείθειν. φαμὲν γὰρ ἄρχειν μὲν τῶν ἐκεῖ ἵνα

as you : ' and ᾧπερ καὶ ἡμᾶς is, 'with which you attempt to persuade us, as well as we to persuade you.'

οὔτε ἐμμεῖναι] To the negative clause οὔτε δύνατοί, the positive clause δδύνατοί τε corresponds : 'We at least are both unable to remain here, unless with you ; and if we should even subdue you, we should not have the power to establish ourselves in mastery over you.'

διὰ μῆκος] To this accusative, the dative ἀπορίᾳ answers.

ἐποικούντες] 'Dwelling at your doors.' For ἀνέχοντας μὴ εἶναι, cf. ch. I ; ἀνέχω is, 'to hold up,' 'to hold a man's head above water.'

ἀντιπαρακαλοῦμεν] 'We in turn summon you to a safety, more certain at

least, (if not so plausible).' Below with ὑπάρχουσαν understand σωτηρίαν.

παρασχέσει] Cf. καλῶς παρασχὼν οὐ ξυνέβησαν, v. 14, used of an opportunity presenting itself.

ἢ καὶ σφαλεῖσαν] 'Or even foiled,' (for it might go so far as that) : καὶ being generally added after the second ἢ, where a sort of climax is intended.

LXXXVII. φαμὲν γὰρ ἄρχειν] When the subject of the main verb and the infinitive is the same, the pronoun before the latter is usually omitted : if inserted, it must be not a personal pronoun ἐγώ, or σύ, or their plurals, but the nominative of αὐτός ; not φαμὲν ἡμεῖς ἄρχειν, but φαμὲν αὐτοὶ ἄρχειν.

μὴ ὑπακούωμεν ἄλλου, ἐλευθεροῦν δὲ τὰ ἐνθάδε ὅπως μὴ ὑπ' αὐτῶν βλαπτώμεθα, πολλὰ δ' ἀναγκάζεσθαι πράσσειν διότι καὶ πολλὰ φυλασσόμεθα, ξύμμαχοι δὲ καὶ νῦν καὶ πρότερον τοῖς ἐνθάδε ὑμῶν ἀδικουμένοις οὐκ ἄκλητοι παρακληθέντες δὲ ἦκειν. καὶ ὑμεῖς μὴθ' ὥς δικασταὶ γενόμενοι τῶν ἡμῖν ποιουμένων μὴθ' ὥς σωφρονισταί, ὃ χαλεπὸν ἦδη, ἀποτρέπειν πειράσθε, καθ' ὅσον δέ τι ὑμῖν τῆς ἡμετέρας πολυπραγμοσύνης καὶ τρόπου τὸ αὐτὸ ξυμφέρει, τούτῳ ἀπολαβόντες χρήσασθε, καὶ νομίσате μὴ πάντας ἐν ἴσῳ βλάπτειν αὐτά, πολὺ δὲ πλείους τῶν Ἑλλήνων καὶ ὠφελεῖν ἐν παντὶ γὰρ πᾶς χωρίῳ, καὶ ὧ μὴ ὑπάρχοντες, ὃ τε οἰόμενος ἀδικήσεσθαι καὶ ὃ ἐπιβουλεύων διὰ τὸ ἐτοίμην ὑπεῖναι ἐλπίδα τῷ μὲν ἀντιτυχεῖν ἐπικουρίας ἀφ' ἡμῶν, τῷ δὲ εἰ ἥξομεν μὴ ἀδεεῖς εἶναι κινδυνεύειν, ἀμφοτέροι ἀναγκάζονται ὁ μὲν ἄκων σωφρονεῖν ὃ δ' ἀπραγμόνως σώζεσθαι. ταύτην οὖν τὴν κοινὴν τῷ τε δεομένῳ καὶ ὑμῖν νῦν παρούσαν ἀσφάλειαν μὴ ἀπόσῃσθε, ἀλλ' ἐξισώσαντες τοῖς ἄλλοις μεθ' ἡμῶν τοῖς Συρακοσίοις, ἀντὶ τοῦ αἰεὶ φυλάσσεσθαι αὐτούς, καὶ ἀντεπιβουλευσαί ποτε ἐκ τοῦ ὁμοίου μεταλάβετε."

καὶ πολλὰ] 'because we also have much to guard against.'

τῶν ἡμῖν ποιουμένων] This dative of the agent after verbs passive, is not very common: the general form being ὑπό with the genitive. The perfect participle in the passive voice, however, usually does take the dative; but this form is chiefly restricted to that tense.

τὸ αὐτό] 'if any portion of our business and character is, under the same form, of use to you;' i.e. 'if it be at once of use to ourselves and you.' Ἀπολαβόντες is, 'taking it quite away to yourselves.' Below, αὐτὰ is, πολυπραγμοσύνη and τρόπος; and καὶ ὠφελεῖν, is, (to be so far from injuring, as) 'to go to the length of benefiting.'

ὧ μὴ ὑπάρχοντες] Before the ὧ, repeat the ἐν from ἐν παντί γὰρ χωρίῳ. Below, ἐλπίδα is repeated before τῷ δέ, in the sense of mere 'expectation;' ἀδεεῖς appears to be taken actively, 'without inspiring dread;' and with ὃ δὲ σώζεσθαι,

a verb, δύναται, or the like, is to be understood from ἀναγκάζεται. 'Both the man who expects to suffer wrong, and the plotter of it, because there exists, beneath the surface, in the one case a ready hope of counter help from us, and in the other, a conviction that if we come, we are likely to be far from inspiring no alarm; both, I repeat, are influenced, the one to practise moderation against his will, and the other, to seek his safety from us, without trouble himself.'

τῷ τε δεομένῳ] Either the τε is trajected, and the sentence ought to run, κοινὴν τε τῷ δεομένῳ, καὶ νῦν παρούσαν; or παρούσαν, or some word taken from it, is to be supplied with τῷ δεομένῳ, τῷ τε δεομένῳ (παρούσαν) καὶ ὑμῖν νῦν παρούσαν.

ἐξισώσαντες] The word is neuter here: cf. μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἐξισοῖ, Soph. *Electr.* 1194.

μεταλάβετε ποτε] 'At last take your

CH. LXXXVIII. *Reply of the Camarinæans. Syracusan envoys come to Corinth and Lacedæmon.*

88 ΤΟΙΑΥΤΑ δὲ ὁ Εὐφημος εἶπεν. οἱ δὲ Καμαριναῖοι ἐπεπόνθησαν τοιόνδε. τοῖς μὲν Ἀθηναίοις εὖνοι ἦσαν, πλὴν καθ' ὅσον εἰ τὴν Σικελίαν ᾤοντο αὐτοὺς δουλώσεσθαι, τοῖς δὲ Συρακοσίοις αἰεὶ κατὰ τὸ ὁμορον διάφοροι· δεδιότες δ' οὐχ ἦσσαν τοὺς Συρακοσίους ἐγγὺς ὄντας μὴ καὶ ἄνευ σφῶν περιγένωνται, τό τε πρῶτον αὐτοῖς τοὺς ὀλίγους ἱππέας ἔπεμψαν καὶ τὸ λοιπὸν ἐδόκει αὐτοῖς ὑπουργεῖν μὲν τοῖς Συρακοσίοις μᾶλλον ἔργῳ, ὡς ἂν δύνωνται μετρίωτατα, ἐν δὲ τῷ παρόντι, ἵνα μὴδὲ τοῖς Ἀθηναίοις ἔλασσον δοκῶσι νεῖμαι, ἐπειδὴ καὶ ἐπικρατέστεροι τῇ μάχῃ ἐγένοντο, λόγῳ ἀποκρίνασθαι ἴσα ἀμφοτέροις. καὶ οὕτω βουλευσάμενοι ἀπεκρίναντο, ἐπειδὴ τυγχάνει ἀμφοτέροις οὖσι ξυμμάχοις σφῶν πρὸς ἀλλήλους πόλεμος ὢν, εὖορκον δοκεῖν εἶναι σφίσιν ἐν τῷ παρόντι μηδετέροις ἀμύνειν. καὶ οἱ πρέσβεις ἐκατέρων ἀπῆλθον.

Καὶ οἱ μὲν Συρακοῖσιοι τὰ καθ' ἑαυτοὺς ἐξηρτύνοντο ἐς τὸν πόλεμον, οἱ δ' Ἀθηναῖοι ἐν τῇ Νάξῳ ἐστρατοπεδευμένοι τὰ πρὸς τοὺς Σικελοὺς ἔπρασσον, ὅπως αὐτοῖς ὡς πλείστοι προσχωρήσονται. καὶ οἱ μὲν πρὸς τὰ πεδία μᾶλλον τῶν

share, so as to go to the length of (*καθ'*) plotting in return against them.' We should have expected *μεταλάβετε τοῦ ἀντεπιβουλεύσαι*; but *μεταλάβετε* seems equivalent to 'taking your share, resolve to.'

LXXXVIII. *πλὴν καθ' ὅσον εἰ... ᾤοντο*] If the *εἰ* be correct, the sentence must imply, 'except so far at least as (this friendship would fail), supposing they happened to think their intention was to enslave them:' not asserting that they did think so, but that a possibility existed of this idea occurring to them: and so limiting their good will.

τοὺς ὀλίγους ἱππέας] 'the few horsemen they were before stated to have sent.'

ὑπουργεῖν] 'to work *under*' some one's directions; to help.

ἵνα μὴδὲ...] 'that even the Athenians might not appear treated with less consideration, since they were actually superior.'

ὅπως προσχωρήσονται] The particle *ὅπως*, originally is quasi-interrogative, in a relative sentence. When the meaning is simply 'how,' the future indicative is naturally used: if it means purely, 'in order that,' the conjunctive is used, perhaps, generally, as well as the future indicative; the possibility of the latter construction depending apparently upon the particle's original meaning of 'how.' Possibly the future indicative, in the sense of, 'in order that,' may be used somewhat emphatically, denoting the greater probability of the event's happening.

Σικελῶν ὑπήκοοι ὄντες τῶν Συρακοσίων οἱ πολλοὶ ἀφεστή-
κεσαν· τῶν δὲ τὴν μεσόγαιαν ἐχόντων αὐτόνομοι οὐδαι καὶ
πρότερον αἰεὶ αἱ οἰκῆσεις εὐθύς, πλὴν ὀλίγοι, μετὰ τῶν Ἀθη-
ναίων ἦσαν, καὶ σίτόν τε κατεκόμιζον τῷ στρατεύματι καὶ
εἰσὶν οἱ καὶ χρήματα. ἐπὶ δὲ τοὺς μὴ προσχωροῦντας οἱ
Ἀθηναῖοι στρατεύοντες τοὺς μὲν προσηνάγκαζον, τοὺς δὲ καὶ
ὑπὸ τῶν Συρακοσίων φρουροὺς τε πεμπόντων καὶ βοηθούντων
ἀπεκωλύοντο. τὸν τε χειμῶνα μεθορμισάμενοι ἐκ τῆς Νάξου
ἐς τὴν Κατάνην, καὶ τὸ στρατόπεδον ὃ κατεκαύθη ὑπὸ τῶν
Συρακοσίων αὖθις ἀνορθώσαντες, διεχείμαζον. καὶ ἔπεμψαν
μὲν ἐς Καρχηδόνα τριήρη περὶ φιλίας, εἰ δύναιτό τι ὠφε-
λεῖσθαι, ἔπεμψαν δὲ καὶ ἐς Τυρσηνίαν, ἔστιν ὧν πόλεων
ἐπαγγελλομένων καὶ αὐτῶν ξυμπολεμεῖν. περιήγγελλον δὲ
καὶ τοῖς Σικελοῖς καὶ ἐς τὴν Ἑγεσταν πέμψαντες ἐκέλευον
ἵππους σφίσι ὥς πλείστους πέμπειν, καὶ τὰλλα ἐς τὸν περι-
τειχισμόν, πλινθία καὶ σίδηρον, ἡτοιμάζον, καὶ ὅσα ἔδει, ὥς
ἅμα τῷ ἡρι ἐξόμενοι τοῦ πολέμου.

Οἱ δ' ἐς τὴν Κόρινθον καὶ Λακεδαίμονα τῶν Συρακοσίων
ἀποσταλέντες πρέσβεις τοὺς τε Ἰταλιώτας ἅμα παραπλέοντες
ἐπειρῶντο πείθειν μὴ περιορᾶν τὰ γιγνόμενα ὑπὸ τῶν Ἀθη-
ναίων ὥς καὶ ἐκείνοις ὁμοίως ἐπιβουλευόμενα, καὶ ἐπειδὴ ἐν τῇ
Κορίνθῳ ἐγένοντο, λόγους ἐποιοῦντο ἀξιοῦντες σφίσι κατὰ
τὸ ξυγγενὲς βοηθεῖν. καὶ οἱ Κορίνθιοι εὐθύς ψηφισάμενοι
αὐτοὶ πρῶτοι ὥστε πάσῃ προθυμίᾳ ἀμύνειν, καὶ ἐς τὴν Λακε-

πλὴν ὀλίγοι] There is a confusion in the construction between the feminine οἰκῆσεις and the masculine ὀλίγοι.

κατεκόμιζον] 'brought from the interior to the coast.' Καὶ χρήματα is, 'money as well.' Below, προσαναγκάζειν is, 'to force them into joining them:' and after ἀπεκωλύοντο, supply προσαναγκάζειν: cf. ch. 102, αὐτὸν δὲ τὸν κύκλον διεκώλυεν (αἰρεῖν). Ἀποκωλύειν is, 'to hinder from doing any thing.'

μεθορμισάμενοι] The preposition conveys the notion of change: cf. μετάνοια, a changed mind. For κατεκαύθη, see on ch. 2.

εἰ δύναντο] 'to try whether they could:': cf. ἀποστέλλει ἄνδρα Σπαρτιάτην εἰ τι ἄρα ἐδοίεν, II. 12; cf. IV. 11.

ἐπαγγελλομένων] 'taking announcements upon themselves,' i.e. 'promising:': the next words, καὶ αὐτῶν, are emphatic, 'without any solicitation.'

καὶ ἐκείνοις] sc. 'the Italians as well as the Syracusans.'

ψηφισάμενοι ὥστε] The ὥστε appears here, as often, superfluous: cf. πείσαι αὐτὸν ὥστε ξυγχωρῆσαι ταῦτα ἑαυτῷ, VIII. 45. Perhaps, in such cases, the governing verb is looked upon as complete in itself: and the clause with ὥστε

δαίμονα ξυναπέστελλον αὐτοῖς πρέσβεις, ὅπως καὶ ἐκείνους ξυναναπέθιοιεν τὸν τε αὐτοῦ πόλεμον σαφέστερον ποιεῖσθαι πρὸς τοὺς Ἀθηναίους καὶ ἐς τὴν Σικελίαν ὠφελίαν τινὰ πέμπειν. καὶ οἱ τε ἐκ τῆς Κορίνθου πρέσβεις παρήσαν ἐς τὴν Λακεδαίμονα καὶ Ἀλκιβιάδης μετὰ τῶν ξυμφυγάδων, περαιωθεὶς τότε εὐθὺς ἐπὶ πλοίου φορτηγικοῦ ἐκ τῆς Θουρίας ἐς Κυλλήνην τῆς Ἡλείας πρῶτον, ἔπειτα ὕστερον ἐς τὴν Λακεδαίμονα αὐτῶν τῶν Λακεδαιμονίων μεταπεμφάντων ὑπόσπονδος ἐλθών· ἐφοβείτο γὰρ αὐτοὺς διὰ τὴν περὶ τῶν Μαντινικῶν πράξιν. καὶ ξυνέβη ἐν τῇ ἐκκλησίᾳ τῶν Λακεδαιμονίων τοὺς τε Κορινθίους καὶ τοὺς Συρακοσίους τὰ αὐτὰ καὶ τὸν Ἀλκιβιάδην δεομένους πείθειν τοὺς Λακεδαιμονίους. καὶ διανοουμένων τῶν τε ἐφόρων καὶ τῶν ἐν τέλει ὄντων πρέσβεις πέμπειν ἐς Συρακούσας κωλύοντας μὴ ξυμβαίνειν Ἀθηναίοις, βοηθεῖν δὲ οὐ προθύμων ὄντων, παρελθὼν ὁ Ἀλκιβιάδης παρώξυνέ τε τοὺς Λακεδαιμονίους καὶ ἐξώρμησε λέγων τοιαύδε.

CH. LXXXIX.—XCII. *Alcibiades incites the Spartans to send help to Syracuse. His speech.*

- 89 “ΑΝΑΓΚΑΙΟΝ περὶ τῆς ἐμῆς διαβολῆς πρῶτον ἐς ὑμᾶς εἰπεῖν, ἵνα μὴ χεῖρον τὰ κοινὰ τῷ ὑπόπτῳ μου ἀκροάσῃσθε. τῶν δ’ ἡμῶν προγόνων τὴν προξενίαν ὑμῶν κατὰ τι ἔγκλημα ἀπειπόντων αὐτὸς ἐγὼ πάλιν ἀναλαμβάνων ἐθεράπευον ὑμᾶς ἄλλα τε καὶ περὶ τὴν ἐκ Πύλου ξυμφοράν. καὶ

is added as a further explanation. In the passage in the text we might construe, ‘passed a decree, the result intended being, to aid.’ Below, *παρήσαν* takes ἐς τὴν Λακεδαίμονα, as equivalent to ἀφίκοντο.

διανοουμένων] ‘Having plans running through their minds,’ i. e. ‘intending.’

κωλύοντας μὴ ξυμβαίνειν] see on ch. 2, for the negative μή.

παρώξυνέ τε] Παροξύνω seems to mean, ‘to sharpen anything by grinding it along another.’

ἐξώρμησε] ‘he started them from their lethargy;’ or, ‘completely roused them.’

LXXXIX. τῶν δ’ ἡμῶν προγόνων] The plural can only be explained by supposing Alcibiades to include with himself some member, or members, of his family, who may have shared his flight: it certainly cannot refer to himself alone.

ἀπειπεῖν] ‘to order a thing away from one,’ ‘to disclaim.’ Καταλλάσσεσθαι seems to be, ‘to barter one thing, putting it down for another.’

διατελούντός μου προθύμου ὑμεῖς πρὸς Ἀθηναίους καταλλασσόμενοι τοῖς μὲν ἐμοῖς ἐχθροῖς δύναμιν δι' ἐκείνων πράξαντες, ἐμοὶ δὲ ἀτιμίαν περιέθετε. καὶ διὰ ταῦτα δικαίως ὑπ' ἐμοῦ πρὸς τε τὰ Μαντινέων καὶ Ἀργείων τραπομένου καὶ ὅσα ἄλλα ἡναντιούμην ὑμῖν ἐβλάπτεσθε· καὶ νῦν, εἴ τις καὶ τότε ἐν τῷ πάσχειν οὐκ εἰκότως ὠργίζετό μοι, μετὰ τοῦ ἀληθοῦς σκοπῶν ἀναπειθέσθω. ἢ εἴ τις, διότι καὶ τῷ δήμῳ προσκεῖμην μᾶλλον, χεῖρω με ἐνόμιζεν, μηδ' οὕτως ἡγήσεται ὀρθῶς ἄχθεσθαι. τοῖς γὰρ τυράννοις αἰεὶ ποτε διάφοροί ἐσμεν, πᾶν δὲ τὸ ἐναντιούμενον τῷ δυναστεύοντι δῆμος ὠνόμασται· καὶ ἀπ' ἐκείνου ξυμπαρέμεινεν ἡ προστασία ἡμῖν τοῦ πλήθους. ἅμα δὲ τῆς πόλεως δημοκρατουμένης τὰ πολλὰ ἀνάγκη ἦν τοῖς παρούσιν ἔπεσθαι. τῆς δὲ ὑπαρχούσης ἀκολασίας ἐπειρώμεθα μετριώτεροι ἐς τὰ πολιτικά εἶναι. ἄλλοι δ' ἦσαν καὶ ἐπὶ τῶν πάλαι καὶ νῦν οἱ ἐπὶ τὰ πονηρότερα ἐξῆγον τὸν ὄχλον· οἷπερ καὶ ἐμὲ ἐξήλασαν. ἡμεῖς δὲ τοῦ ξύμπαντος προέστημεν, δικαιούντες ἐν ᾧ σχήματι μεγίστη ἡ πόλις ἐτύγχανε καὶ ἐλευθερωτάτη οὖσα, καὶ ὅπερ ἐδέξατό τις, τοῦτο ξυνδιασώζειν, ἐπεὶ δημοκρατίαν γε καὶ ἐγιγνώσκομεν οἱ φρονούντες τι, καὶ αὐτὸς οὐδενὸς ἂν χεῖρον, ὅσῳ καὶ λοιδορήσαιμι. ἀλλὰ περὶ ὁμολογουμένης ἀνοίας οὐδὲν ἂν καινὸν λέγοιτο·

ὑπ' ἐμοῦ πρὸς τε...] The construction is, ἐβλάπτεσθε ὑπ' ἐμοῦ πρὸς τε τὰ τῶν ...τραπομένου καὶ (ἐναντιουμένου) ὅσα ἄλλα ἡναντιούμην. For the government of ὅσα ἄλλα, see on ch. 11. Below, εἴ τις καὶ τότε, 'if any one, then, as well as now, was angry.' Καὶ τῷ δήμῳ προσκεῖμην is, 'I went so far as to attach myself to the popular faction.'

δῆμος ὠνόμασται] The argument is this: we oppose tyranny, and so acquire the name of democracy, or a popular government: this, however, is a very different thing from democracy in the usual acceptation, a mob-government; and not, therefore, necessarily distasteful to the Spartans. Besides, he adds, it was the continuance of the

popular government, which enabled him to head the multitude (πλήθος) against his rivals: and lastly, he was unable to alter a long-established polity.

ἀπ' ἐκείνου] Sc. ἀπὸ τοῦ τῷ δήμῳ προσκεῖσθαι. The next word means, 'coincidentally (ξυμ) there has remained in our family the championship of the people.'

ξυνδιασώζω] 'to give a helping hand, to preserve it to the end.'

οὐδενὸς ἂν χεῖρον] 'And I could myself admit this better than any one, in proportion as I could go to still greater lengths of abuse.' I do not understand how the words can mean this, unless λοιδορήσαιμι has an ἂν. From ἐπεὶ το λέγοιτο is a kind of parenthesis.

καὶ τὸ μεθιστάναι αὐτὴν οὐκ ἐδόκει ἡμῖν ἀσφαλὲς εἶναι ὑμῶν πολεμίων προσκαθημένων.”

- 90 “Καὶ τὰ μὲν ἐς τὰς ἐμὰς διαβολὰς τοιαῦτα ξυνέβη· περὶ δὲ ὧν ὑμῖν τε βουλευτέον καὶ ἐμοί, εἴ τι πλέον οἶδα, ἐσηγητέον, μάθετε ἤδη. ἐπλεύσαμεν ἐς Σικελίαν πρῶτον μὲν, εἰ δυναίμεθα, Σικελιώτας καταστρεψόμενοι, μετὰ δ’ ἐκείνους αὖθις καὶ Ἰταλιώτας, ἔπειτα καὶ τῆς Καρχηδονίων ἀρχῆς καὶ αὐτῶν ἀποπειράσοντες. εἰ δὲ προχωρήσειε ταῦτα ἢ πάντα ἢ καὶ τὰ πλείω, ἤδη τῇ Πελοποννήσῳ ἐμέλλομεν ἐπιχειρήσειν, κομίσαντες ξύμπασαν μὲν τὴν ἐκεῖθεν προσγενομένην δύναμιν τῶν Ἑλλήνων, πολλοὺς δὲ βαρβάρους μισθωσάμενοι, καὶ Ἰβηρας καὶ ἄλλους τῶν ἐκεῖ ὁμολογουμένως νῦν [βαρβάρων] μαχιμωτάτους, τριήρεις τε πρὸς ταῖς ἡμετέραις πολλὰς ναυπηγησάμενοι ἐχούσης τῆς Ἰταλίας ξύλα ἄφθονα, αἷς τὴν Πελοπόννησον πέριξ πολιορκοῦντες, καὶ τῷ πεζῷ ἅμα ἐκ γῆς ἐφορμαῖς τῶν πόλεων τὰς μὲν βίᾳ λαβόντες τὰς δ’ ἐντειχισάμενοι, ῥαδίως ἡλπίζομεν καταπολεμήσειν καὶ μετὰ ταῦτα καὶ τοῦ ξύμπαντος Ἑλληνικοῦ ἄρξειν. χρήματα δὲ καὶ σίτον, ὥστε εὐπορώτερον γίγνεσθαι τι αὐτῶν, αὐτὰ τὰ προσγενομένα ἐκεῖθεν χωρία ἔμελλε διαρκῇ ἄνευ τῆς ἐνθένδε προσόδου
- 91 παρέξειν. τοιαῦτα μὲν περὶ τοῦ νῦν οἰχομένου στόλου παρὰ τοῦ τὰ ἀκριβέστατα εἰδότος ὡς διανοήθημεν ἀκηκόατε· καὶ ὅσοι ὑπόλοιποι στρατηγοί, ἣν δύνωνται, ὁμοίως αὐτὰ πράξουσιν. ὡς δὲ εἰ μὴ βοηθήσετε οὐ περιέσται τάκει, μάθετε ἤδη. Σικελιωταὶ γὰρ ἀπειρότεροι μὲν εἰσιν, ὅμως δ’ ἂν ξυστραφέντες ἀθρόοι καὶ νῦν ἔτι περιγένοιτο. Συρακόσιοι δὲ μόνοι μάχῃ τε ἤδη πανδημεὶ ἡσσημένοι καὶ ναυσὶν ἅμα

προσκαθημένων] ‘sitting at our gates.’

XC. καὶ αὐτῶν] Sc. καὶ αὐτῶν τῶν Καρχηδονίων; i.e. we intended first to attack the possessions of Carthage, and then the metropolis itself. Below, ἀποπειράσοντες seems to be, ‘to try to get something away from them.’

ἢ καὶ τὰ πλείω] ‘All, or even the greater part of our plans:’ cf. ch. 86. Below, for μαχιμωτάτους, we should expect μαχιμωτάτων; but the sense ap-

pears to be ‘others, most warlike, of the barbarous tribes who are confessedly such,’ i.e. warlike. Below, οἷς πολιορκοῦντες and ἅμα ἐφορμαῖς correspond.

καὶ ξύμπαντος] ‘the whole of Greece besides the Peloponnesus.’ At the end of the chapter ἐκεῖθεν is put by the usual idiom for ἐκεῖ, because although the places were in Sicily, the help would be derived at home from them.

κατειργόμενοι ἀδύνατοι ἔσονται τῇ νῦν Ἀθηναίων ἐκεῖ παρασκευῇ ἀντισχεῖν. καὶ εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία, καὶ εὐθύς καὶ Ἰταλία· καὶ ὃν ἄρτι κίνδυνον ἐκείθεν προεῖπον, οὐκ ἂν διὰ μακροῦ ὑμῖν ἐπιπέσοι. ὥστε μὴ περὶ τῆς Σικελίας τις οἰέσθω μόνον βουλευεῖν, ἀλλὰ καὶ περὶ τῆς Πελοποννήσου, εἰ μὴ ποιήσετε τάδε ἐν τάχει, στρατιάν τε ἐπὶ νεῶν πέμψετε τοιαύτην ἐκείσε οἵτινες αὐτερέται κομισθέντες καὶ ὀπλιτεύουσιν εὐθύς, καὶ ὁ τῆς στρατιᾶς ἔτι χρησιμώτερον εἶναι νομίζω, ἄνδρα Σπαρτιάτην ἄρχοντα, ὡς ἂν τοὺς τε παρόντας ξυντάξῃ καὶ τοὺς μὴ θέλοντας προσαναγκάσῃ· οὕτω γὰρ οἳ τε ὑπάρχοντες ὑμῖν φίλοι θαρσύνουσιν μᾶλλον καὶ οἱ ἐνδοιάζοντες ἀδεέστερον προσίασιν. καὶ τὰ ἐνθάδε χρὴ ἅμα φανερώτερον ἐκπολεμεῖν, ἵνα Συρακόσιοί τε νομίζοντες ὑμᾶς ἐπιμελίσθαι μᾶλλον ἀντέχωσι καὶ Ἀθηναῖοι τοῖς ἑαυτῶν ἦσσαν ἄλλην ἐπικουρίαν πέμπωσιν. τειχίζειν δὲ χρὴ Δεκέλειαν τῆς Ἀττικῆς, ὅπερ Ἀθηναῖοι μάλιστα αἰεὶ φοβοῦνται, καὶ μόνου αὐτοῦ νομίζουσι τῶν ἐν τῇ πολέμῳ οὐ διαπεπειράσθαι. βεβαιότατα δ' ἂν τις οὕτω τοὺς πολέμιους βλάπτει, εἰ ἂ μάλιστα δεδιότας αὐτοὺς αἰσθάνοιτο,

XCI. *στρατιάν τε ἐπὶ νεῶν*] This is explanatory of the phrase *εἰ μὴ ποιήσετε τάδε*, and as usual is without any connecting particle, for *τε...καὶ* mean 'both...and.'

ὥς δὲ] The final particles *ὥς* and *ὅστις*, besides their usual construction with the conjunctive, take the conjunctive with *δὲ*. What the difference is, it is not easy to say. According to Madvig, there is none; but one can scarcely think this likely. Perhaps this is a possible explanation: the *δὲ* may refer to a suppressed idea, and denote that in the way contemplated the effect is tolerably certain to follow: as here, *ὥς δὲ συντάξῃ*, 'that he may arrange as, if he were to go, he would doubtless arrange them.' The idea would therefore run thus; *ὥς συντάξῃ, εἰ γὰρ ἄρχοι, συντάξαι δὲ*: it is consequently nearly equivalent to, 'and so shall.' If this be

true, *ὥς* without *δὲ* would denote an intention, realized or not; when accompanied with *δὲ*, it would imply a probable realization of the intention in the particular case in question. Or, on the other hand, as *ὅς δὲ* means, 'whosoever,' corresponding to *quicumque* in Latin, is it possible that *ὥς δὲ* may be, 'in order that soever,' 'so that, one way or another, if possible?' If so, it is more uncertain than the simple *ὥς* without *δὲ*, and would be equivalent to 'ut, si forte'; and in the above passage would be, 'in order that, if possible.' Neither of these views is perhaps quite satisfactory, but I can offer nothing better.

προαναγκάσῃ] 'Ἰνα Συρακόσιοί τε προσαναγκάσῃ'—'so that the Sicilians may be fully brought to terms.' Below, *ἐκπολεμεῖν*, 'to fight out fully.' *ἵνα* seems to be used in a similar sense.

ταῦτα σαφῶς πυνθανόμενος ἐπιφέρει· εἰκὸς γὰρ αὐτοὺς ἀκριβέστατα ἐκάστους τὰ σφέτερα αὐτῶν δεινὰ ἐπισταμένους φοβεῖσθαι. ἃ δ' ἐν τῇ ἐπιτειχίσει αὐτοὶ ὠφελούμενοι τοὺς ἐναντίους κωλύσετε, πολλὰ παρεῖς τὰ μέγιστα κεφαλαιώσω. οἷς τε γὰρ ἡ χώρα κατεσκεύασται, τὰ πολλὰ πρὸς ὑμᾶς τὰ μὲν ληφθέντα τὰ δ' αὐτόματα ἤξει· καὶ τὰς τοῦ Λαυρίου τῶν ἀργυρείων μετᾶλλων προσόδους, καὶ ὅσα ἀπὸ γῆς καὶ δικαστηρίων νῦν ὠφελοῦνται, εὐθὺς ἀποστερήσονται, μάλιστα δὲ τῆς ἀπὸ τῶν ξυμμάχων προσόδου ἥσσον διαφορομένης, οἱ τὰ παρ' ὑμῶν νομίσαντες ἤδη κατὰ κράτος πολεμεῖσθαι ὀλι-
 92 γωρήσουσιν. γίγνεσθαι δέ τι αὐτῶν καὶ ἐν τάχει καὶ προθυμότερον ἐν ὑμῖν ἐστίν, ὧ Λακεδαιμόνιοι, ἐπεὶ ὥς γε δυνατὰ (καὶ οὐχ ἁμαρτήσεσθαι οἶμαι γνώμης) πάνυ θαρσῶ. καὶ χείρων οὐδενὶ ἀξίῳ δοκεῖν ὑμῶν εἶναι, εἰ τῇ ἐμαυτοῦ μετὰ τῶν πολεμιωτάτων φιλόπολις ποτε δοκῶν εἶναι νῦν ἐγκρατὺς ἐπέρχομαι, οὐδὲ ὑποπτεύεσθαι μου ἐς τὴν φυγαδικὴν προθυμίαν τὸν λόγον. φυγὰς τε γὰρ εἰμι τῆς τῶν ἐξελασσάτων πονηρίας, καὶ οὐ τῆς ὑμετέρας, ἣν πειθισθὲ μοι, ὠφελὲς καὶ πολεμιώτεροι οὐχ οἱ τοὺς πολεμίους του βλάψαντες ὑμεῖς ἢ οἱ τοὺς φίλους ἀναγκάσαντες πολεμίους γινέσθαι. τὸ τε φιλόπολι οὐκ ἐν ᾧ ἀδικοῦμαι ἔχω, ἀλλ' ἐν ᾧ ἀποφυγὰς ἐπολιτεύθην. οὐδ' ἐπὶ πατρίδα οὐσαν ἔτι ἡγήμαιναι καὶ ἵστα. πολὺν δὲ μᾶλλον τὴν οὐκ οὐσαν ἀνακτᾶσθαι καὶ φιλίαν



by an exile to be punished in country. In the same manner, however, γὰρ, etc. there is a very strong protest. 'I am an Athenian, and I am not to be punished from exile.'

Thucydides, 2. 1. 1. The Athenians, being engaged in war, could not have the use of the law-suit. In the cases in which the law was not applicable, the Athenians were sentenced to exile, which was the punishment which was given to the Athenians in the case of the Athenians.

Thucydides, 2. 1. 1. The Athenians, being engaged in war, could not have the use of the law-suit. In the cases in which the law was not applicable, the Athenians were sentenced to exile, which was the punishment which was given to the Athenians.

οὗτος ὀρθῶς, οὐχ ὅς ἂν τὴν ἑαυτοῦ ἀδίκως ἀπολέσας μὴ ἐπὶ ἡ; ἀλλ' ὅς ἂν ἐκ παντὸς τρόπου διὰ τὸ ἐπιθυμεῖν πειραθῇ αὐτὴν ἀναλαβεῖν. οὕτως ἐμοὶ τε ἀξιῷ ὑμᾶς καὶ ἐς κίνδυνον καὶ ἐς ταλαιπωρίαν πᾶσαν ἀδεῶς χρῆσθαι, ὃ Λακεδαιμόνιοι, γνόντας τοῦτον δὴ τὸν ὑφ' ἀπάντων προβαλλόμενον λόγον, ὡς εἰ πολέμιός γε ὦν σφόδρα ἔβλαπτον, κἂν φίλος ὦν ἱκανῶς ὠφελοῖν, ὅσῳ τὰ μὲν Ἀθηναίων οἶδα τὰ δ' ὑμέτερα ἤκαζον· καὶ αὐτοὺς νῦν νομίσαντας περὶ μεγίστων δὴ τῶν διαφερόντων βουλευέσθαι μὴ ἀποκνεῖν τὴν ἐς τὴν Σικελίαν τε καὶ ἐς τὴν Ἀττικὴν στρατείαν, ἵνα τὰ τε ἐκεῖ βραχεὶ μορῷ συμπα- γενόμενοι μεγάλα σώσῃτε καὶ Ἀθηναίων τὴν τε οὖσαν καὶ τὴν μέλλουσαν δύναμιν καθέλῃτε, καὶ μετὰ ταῦτα αὐτοὶ τε ἀσφα- λῶς οἰκῇτε καὶ τῆς ἀπάσης Ἑλλάδος ἐκούσης καὶ οὐ βίᾳ κατ' εὖνοιαν δὲ ἡγήσθε."

CH. XCIII. *Results of the speech of Alcibiades. Additional supplies voted by the Athenians.*

Ὁ μὲν Ἀλκιβιάδης τοσαῦτα εἶπεν, οἱ δὲ Λακεδαιμόνιοι 93 διανοούμενοι μὲν καὶ αὐτοὶ πρότερον στρατεύειν ἐπὶ τὰς Ἀθήνας, μέλλοντες δ' ἔτι καὶ περιορώμενοι, πολλῷ μᾶλλον ἐπερρώσθησαν διδάξαντος ταῦτα ἕκαστα αὐτοῦ, καὶ νομίσαντες παρὰ τοῦ σαφέστατος εἰδότος ἀκηκοέναι ὥστε τῇ ἐπιτειχίσει τῆς Δεκελείας προσεῖχον ἤδη τὸν νοῦν καὶ τὸ παραντίκα καὶ τοῖς ἐν τῇ Σικελίᾳ πέμπειν τινὰ τιμωρίαν. καὶ Γύλιππον

country,' and 'that which is not so any longer.' Τὴν μὴ οὔσαν, would mean, 'that which does not exist.'

ἀπολέσας] 'after losing it quite away,' 'losing completely:' compare ἀποκτείνω, 'killing out of the way,' 'completely making away with:' cf. ἀποθνήσκω, 'to die off.'

κἂν φίλος] 'since, if, so far at least as an enemy could, I did you great harm, I could also,' &c. For μεγίστων δὴ τῶν διαφερόντων, see on ch. 10. Below, ἀποκνεῖν takes an accusative, as equivalent to 'to decline,' 'refuse.'

ἐνυμπαγενόμενοι] 'aiding the Sici-

lians with your presence.'

XCIII. καὶ αὐτοὶ] 'Even of their own accord,' and without the instigation of Alcibiades. Below, διδάξαντος αὐτοῦ, and νομίσαντες correspond to each other. Ἐπερρώσθησαν is, 'they were spirited on in their purpose.'

πέμπειν] The construction varies from the dative of the noun ἐπιτειχίσει, ('a fort to command the country'), to the infinitive of the verb. Καὶ τοῖς ἐν τῇ Σικελίᾳ, 'to those in Sicily as well.' Below, τροφὴν takes the article, because it means the particular supplies asked for by the generals.

τὸν Κλεανδρίδου προστάξαντες ἄρχοντα τοῖς Συρακοσίοις ἐκέλευον μετ' ἐκείνων καὶ τῶν Κορινθίων βουλευόμενον ποιεῖν ὅπῃ ἐκ τῶν παρόντων μάλιστα καὶ τάχιστα τις ὠφελία ἦξει τοῖς ἐκεί. ὁ δὲ δύο μὲν ναῦς τοὺς Κορινθίους ἤδη ἐκέλευεν οἱ πέμπειν ἐς Ἀσίνην, τὰς δὲ λοιπὰς παρασκευάζεσθαι ὅσας διανοοῦνται πέμπειν, καὶ ὅταν καιρὸς ᾖ, ἐτοίμας εἶναι πλεῖν. ταῦτα δὲ ξυνθέμενοι ἀνεχώρουν ἐκ τῆς Λακεδαιμόνου.

Ἀφίκετο δὲ καὶ ἡ ἐκ τῆς Σικελίας τριήρης τῶν Ἀθηναίων, ἣν ἀπέστειλαν οἱ στρατηγοὶ ἐπὶ τε χρήματα καὶ ἱππείας. καὶ οἱ Ἀθηναῖοι ἀκούσαντες ἐψηφίσαντο τὴν τε τροφήν πέμπειν τῇ στρατιᾷ καὶ τοὺς ἱππείας. καὶ ὁ χειμὼν ἐτελεύτα, καὶ ἑβδομον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

CH. XCIV. *Proceedings of the Athenians in Sicily.*

94

B. C. 414.

ἌΜΑ δὲ τῷ ἡρι εὐθὺς ἀρχομένῳ τοῦ ἐπιγιγνομένου θέρους οἱ ἐν τῇ Σικελίᾳ Ἀθηναῖοι ἄραντες ἐκ τῆς Κατάνης παρέπλευσαν ἐπὶ Μεγάρων τῶν ἐν τῇ Σικελίᾳ, οὓς ἐπὶ Γέλωνος τοῦ τυράννου, ὥσπερ καὶ πρότερόν μοι εἴρηται, ἀναστήσαντες Συρακόσιοι αὐτοὶ ἔχουσι τὴν γῆν. ἀποβάντες δὲ ἐδήωσαν τοὺς τε ἀγρούς, καὶ ἐλθόντες ἐπὶ ἔρυμά τι τῶν Συρακοσίων καὶ οὐχ ἐλόντες, αὐθις καὶ πεζῇ καὶ ναυσὶ παρακομισθέντες ἐπὶ τὸν Τηρέαν ποταμὸν τό τε πεδῖον ἀναβάντες ἐδήουν καὶ τὸν σῖτον ἐνεπίμπρασαν, καὶ τῶν Συρακοσίων περιτυχόντες τισὶν οὐ πολλοῖς καὶ ἀποκτείναντές τε τινὰς καὶ τροπαῖον στήσαντες ἀνεχώρησαν ἐπὶ τὰς ναῦς. καὶ ἀποπλεύσαντες ἐς Κατάνην, ἐκεῖθεν δὲ ἐπισιτισάμενοι, πάσῃ τῇ στρατιᾷ ἐχώρουν ἐπὶ Κεντόριπα Σικελῶν πόλισμα, καὶ προσαγαγόμενοι ὁμολογία ἀπήσαν, πιμπράντες ἅμα τὸν σῖτον τῶν τε Ἰησσαιῶν καὶ τῶν Ὑβλαίων. καὶ ἀφικόμενοι ἐς Κατάνην καταλαμβάνουσι τοὺς τε ἱππείας

ξυνέγραψεν] Ξυγγράφειν is, 'to put accounts together,' 'to compile a history.' Compare 'componere,' in Latin.

XCIV. ἀποκτείναντες τε] The single participle περιτυχόντες, and the pair,

ἀποκτείναντές τε καὶ στήσαντες, are connected by the particle καί. Below, ἐπισιτισάμενοι is, 'after taking provisions on board.' For τῶν ἱππῶν, see on ch. 58.

ἦκοντας ἐκ τῶν Ἀθηνῶν πεντήκοντα καὶ διακοσίους, ἄνευ τῶν ἵππων μετὰ σκευῆς, ὡς αὐτόθεν ἵππων πορισθησομένων, καὶ ἱπποτοξότας τριάκοντα καὶ τάλαντα ἀργυρίου τριακόσια.

CH. XCV., XCVI. *Hostilities between Argos and Sparta.*
Proceedings at Syracuse.

ΤΟΥ δ' αὐτοῦ ἦρος καὶ ἐπ' Ἀργος στρατεύσαντες Λα- 95
κεδαιμόνιοι μέχρι μὲν Κλεωνῶν ἦλθον, σεισμοῦ δὲ γενομένου
ἀπεχώρησαν. καὶ Ἀργεῖοι μετὰ ταῦτα ἐσβαλόντες ἐς τὴν
Θυρεάτιν ὁμορον οὖσαν λείαν τῶν Λακεδαιμονίων πολλὴν
ἔλαβον, ἣ ἐπράθη τάλαντων οὐκ ἔλασσον πέντε καὶ εἴκοσι.
καὶ ὁ Θεσπιδίων δῆμος ἐν τῷ αὐτῷ θέρει, οὐ πολὺ ὕστερον,
ἐπιθέμενος τοῖς τὰς ἀρχὰς ἔχουσιν οὐ κατέσχευε, ἀλλὰ βοη-
θησάντων Θηβαίων οἱ μὲν ξυνελήφθησαν οἱ δ' ἐξέπεσον
Ἀθήναζε.

Καὶ οἱ Συρακόσιοι τοῦ αὐτοῦ θέρους, ὡς ἐπίθοντο τοὺς 96
τε ἱππέας ἦκοντας τοῖς Ἀθηναίοις καὶ μέλλοντας ἤδη ἐπὶ
σφᾶς ἰέναι, νομίσαντες, εἴ μὴ τῶν Ἐπιπολῶν κρατήσωσιν
οἱ Ἀθηναῖοι, χωρίου ἀποκρήμνου τε καὶ ὑπὲρ τῆς πόλεως
εὐθὺς κειμένου, οὐκ ἂν ῥαδίως σφᾶς οὐδ' εἰ κρατοῖντο μάχῃ
ἀποτερισθῆναι, διανοοῦντο τὰς προσβάσεις αὐτῶν φυλάσσειν,
ὅπως μὴ κατὰ ταύτας λάθωσι σφᾶς ἀναβάντες οἱ πολέμιοι·
οὐ γὰρ ἂν ἄλλη γε αὐτοὺς δυνηθῆναι. ἐξήρτηται γὰρ τὸ
ἄλλο χωρίον, καὶ μέχρι τῆς πόλεως ἐπικλινές τ' ἐστὶ καὶ

XCV. οὐ κατέσχευε] 'did not succeed in seizing the power:' the accusative after κατέσχευε seems to be understood from ἀρχάς.

XCVI. σφᾶς] I think σφεῖς is required according to the usual rule, for I cannot see that the participle νομίσαντες makes any difference; possibly the intervention of a long clause made Thucydides forget the strict grammatical construction.

τὰς προσβάσεις αὐτῶν] From the lower city up to Epipolæ the ground rose gradually: the sides were abruptly ter-

minated by cliffs a few yards in perpendicular descent. Arnold compares the whole district to an inclined triangle; the city forming the base and Epipolæ the apex. The craggy sides presented no means of access; Epipolæ could therefore only be reached from within the city by mounting the ascent, or from behind; for, beyond Epipolæ the ground seems to have dipped abruptly into a hollow: the paths leading from the hollow just mentioned, to the height of Epipolæ, are apparently here intended by the words τὰς προσβάσεις αὐτῶν.

ἐπιφανὲς πᾶν εἶσω· καὶ ὠνόμασται ὑπὸ τῶν Συρακοσίων διὰ τὸ ἐπιπολῆς τοῦ ἄλλου εἶναι Ἐπιπολαί. καὶ οἱ μὲν ἐξεληθόντες πανδημεὶ ἐς τὸν λειμῶνα παρὰ τὸν Ἄναπον ποταμὸν ἅμα τῇ ἡμέρᾳ (ἐτύγχανον γὰρ αὐτοῖς καὶ οἱ περὶ τὸν ἘρμOCRατὴν στρατηγοὶ ἄρτι παρειληφότες τὴν ἀρχήν) ἐξέτασιν τε ὅπλων ἐποιοῦντο καὶ ἐξακοσίους λογάδας τῶν ὀπλιτῶν ἐξέκριναν πρότερον, ὧν ἦρχε Διόμιλος φνυγὰς ἐξ Ἄνδρου, ὅπως τῶν τε Ἐπιπολῶν εἴησαν φύλακες, καὶ ἦν ἐς ἄλλο τι δέη, ταχὺ ξυνεστῶτες παραγίγνονται.

CH. XCVII., XCVIII. *The Athenians take Epīpolæ.*

- 97 Οἱ δὲ Ἀθηναῖοι ταύτης τῆς νυκτὸς τῇ ἐπιγιγνομένῃ ἡμέρᾳ ἐξητάζοντο, καὶ ἔλαθον αὐτοὺς παντὶ ἤδη τῷ στρατεύματι ἐκ τῆς Κατάνης σχόντες κατὰ τὸν Λέοντα καλούμενον, ὃς ἀπέχει τῶν Ἐπιπολῶν ἕξ ἢ ἐπτὰ σταδίου, καὶ τοὺς πεζοὺς ἀποβιβάσαντες, ταῖς τε ναυσὶν ἐς τὴν Θάψον καθορμίσάμενοι· ἔστι δὲ χερσόνησος μὲν ἐν στενῷ ἰσθμῷ προὔχουσα ἐς τὸ πέλαγος, τῆς δὲ Συρακοσίων πόλεως οὔτε πλοῦν οὔτε ὁδὸν πολλὴν ἀπέχει. καὶ ὁ μὲν ναυτικὸς στρατὸς τῶν Ἀθηναίων ἐν τῇ Θάψῳ διασταυρωσάμενος τὸν ἰσθμὸν ἡσύχαζεν· ὁ δὲ πεζὸς ἐχώρει εὐθὺς δρόμῳ πρὸς τὰς Ἐπιπολάς, καὶ φθάνει ἀναβάς κατὰ τὸν Εὐρύηλον πρὶν τοὺς Συρακοσίους αἰσθομένους ἐκ τοῦ λειμῶνος καὶ τῆς ἐξετάσεως παραγενέσθαι. ἐβοήθουν δὲ οἱ τε ἄλλοι, ὡς ἕκαστος τάχους εἶχεν, καὶ οἱ περὶ τὸν Διόμιλον ἐξακόσιοι· στάδιοι δὲ πρὶν προσ-

παρειληφότες] 'having received their office from their predecessors:' cf. *excipere* in Latin.

καὶ οἱ περὶ] 'For besides several other reasons for this review, there was this one in particular, that the new generals had just come into office.'

ἐποιοῦντο] The imperfect denotes the continued act, 'were engaged in a review;' the aorist ἐξέκριναν, the single proceeding, 'they chose men.' Below, there is a change from the past narration (εἴησαν), to the present (παραγίγνονται).

XCVII. ἔλαθον] 'The Athenians

were at the same time reviewing their men, and they had previously (ἤδη) landed their men unseen.'

ἀποβιβάσαντες] This participle, as also καθορμίσάμενοι, depends on ἔλαθον, and they are respectively joined to the preceding clause by καὶ and τε. Καθορμίσάμενοι is, 'coming to anchor near the shore.'

πλοῦν οὔτε ὁδόν] These are really cognate accusatives, depending on ἀπέχει, as equivalent to the proper cognate noun, ἀπουνσίαν. Below, διασταυρωσάμενος is, 'having erected a stockade right across the isthmus.'

μίξαι ἐκ τοῦ λειμῶνος ἐγίγνοντο αὐτοῖς οὐκ ἔλασσον ἢ πέντε καὶ εἴκοσι. προσπεσόντες οὖν αὐτοῖς τοιοῦτῳ τρόπῳ ἀτακτότερον καὶ μάχῃ νικηθέντες οἱ Συρακόσιοι ἐπὶ ταῖς Ἐπιπολαῖς ἀνεχώρησαν ἐς τὴν πόλιν· καὶ ὃ τε Διόμιλος ἀποθνήσκει καὶ τῶν ἄλλων ὡς τριακόσιοι. καὶ μετὰ τοῦτο οἱ Ἀθηναῖοι τροπαῖόν τε στήσαντες καὶ τοὺς νεκροὺς ὑποσπόνδους ἀποδόντες τοῖς Συρακοσίοις, πρὸς τὴν πόλιν αὐτὴν τῇ ὑστεραίᾳ ἐπικαταβάντες, ὡς οὐκ ἐπέξῃσαν αὐτοῖς, ἐπαναχωρήσαντες φρούριον ἐπὶ τῷ Λαβδάλῳ ὑποκόδομησαν, ἐπ' ἄκροις τοῖς κρημνοῖς τῶν Ἐπιπολῶν, ὁρῶν πρὸς τὰ Μέγαρα, ὅπως εἴη αὐτοῖς, ὅποτε προΐοιεν ἢ μαχοῦμενοι ἢ τειχιούντες, τοῖς τε σκεύεσι καὶ τοῖς χρήμασιν ἀποθήκη. καὶ οὐ πολλῷ ὕστερον αὐτοῖς ἦλθον ἔκ τε Ἐγέστης ἱππῆς τριακόσιοι καὶ Σικελῶν καὶ Ναξίων καὶ ἄλλων τινῶν ὡς ἑκατόν· καὶ Ἀθηναίων ὑπῆρχον πεντήκοντα καὶ διακόσιοι, οἷς ἵππους τοὺς μὲν παρ' Ἐγεσταίων καὶ Καταναίων ἔλαβον τοὺς δ' ἐπρίαντο, καὶ ζύμπαντες πεντήκοντα καὶ ἑξακόσιοι ἱππῆς ξυνελέγησαν. καὶ καταστήσαντες ἐν τῷ Λαβδάλῳ φυλακὴν ἐχώρουν πρὸς τὴν Συκὴν οἱ Ἀθηναῖοι, ἵνα περ καθεζόμενοι ἐτείχισαν τὸν κύκλον διὰ τάχους. καὶ ἑκπληξιν τοῖς Συρακοσίοις παρέσχον τῷ τάχει τῆς οἰκοδομίας· καὶ ἐπεξελθόντες μάχην διενεοῦντο ποιεῖσθαι καὶ μὴ περιορᾶν. καὶ ἤδη ἀντιπααρατασσομένων ἀλλήλοις οἱ τῶν Συρακοσίων στρατηγοὶ ὡς ἐώρων σφίσι τὸ στράτευμα διεσπασμένον τε καὶ οὐ ῥαδίως ξυντασσόμενον,

ἐπικαταβάντες] 'after marching down the slope onwards to the city;' and ἐπέξῃσαν is, 'did not come out against them.' Ἐπαναχωρεῖν is, 'to go back to some point,' (ἀνδ, ἐπ.).

ὅποτε προΐοιεν] The optative of indefinite frequency. If προΐοιεν be read, it means, 'they came up to the city;' προΐοιεν is, 'they got forward.'

XCVIII. ἵνα περ] For περ, see on ch. II.

ἐτείχισαν] The aorist is scarcely appropriate here; as they did not, then at least, complete the work. Possibly it may only imply that the portion of the general line of circumvallation (κύκλος)

adjoining the quarter Syche, was then finished.

ἐπεξελθόντες] 'sallying out upon them.'

περιορᾶν] To neglect; originally, perhaps, implying the looking all round any thing, but not at the exact thing itself.

ἀντιπααρατασσόμενον] 'drawing up side by side in order against them.'

διεσπασμένον] The perfect and present participles in this clause must be rendered suitably: 'they saw the army already severed asunder in various parts, and with difficulty attempting to marshal itself in order.'

ἀνήγαγον πάλιν ἐς τὴν πόλιν πλὴν μέρους τινὸς τῶν ἱππέων· οὗτοι δὲ ὑπομένοντες ἐκώλουν τοὺς Ἀθηναίους λιθοφορεῖν τε καὶ ἀποσκίδνασθαι μακροτέραν. καὶ τῶν Ἀθηναίων φυλὴ μία τῶν ὀπλιτῶν καὶ οἱ ἱππῆς μετ' αὐτῶν πάντες ἐτρέψαντο τοὺς τῶν Συρακοσίων ἱππέας προσβαλόντες, καὶ ἀπέκτεινάν τέ τινας καὶ τροπαῖον τῆς ἵππομαχίας ἔστησαν.

CH. XCIX. *The Athenians begin their wall of circumvallation. The Syracusans form counter-works.*

- 99 ΚΑΙ τῇ ὑστεραίᾳ οἱ μὲν ἐτείχιζον τῶν Ἀθηναίων τὸ πρὸς βορέαν τοῦ κύκλου τείχος, οἱ δὲ λίθους καὶ ξύλα ξυμφοροῦντες παρέβαλλον ἐπὶ τὸν Τρωγίλον καλούμενον αἶε, ἥπερ βραχύτατον ἐγένετο αὐτοῖς ἐκ τοῦ μεγάλου λιμένος ἐπὶ τὴν ἐτέραν θάλασσαν τὸ ἀποτείχισμα. οἱ δὲ Συρακοῖσι οὐχ ἥκιστα Ἑρμοκράτους τῶν στρατηγῶν ἐσηγησαμένου μάχαις μὲν πανδημεὶ πρὸς Ἀθηναίους οὐκέτι ἐβούλοντο διακινδυνεύειν, ὑποτείχιζεν δὲ ἄμεινον ἐδόκει εἶναι ἢ ἐκείνοι ἔμελλον ἄξειν τὸ τείχος, καὶ εἰ φθάσειαν, ἀποκλήσεις γίγνεσθαι, καὶ ἅμα καὶ ἐν τούτῳ εἰ ἐπιβοηθοῖεν, μέρος ἀντιπέμπειν αὐτοῖς τῆς στρατιᾶς καὶ φθάνειν αὐτοὶ προκαταλαμβάνοντες τοῖς σταυροῖς τὰς ἐφόδους, ἐκείνους δὲ ἂν παυομένους τοῦ ἔργου πάντας ἂν πρὸς σφᾶς τρέπεσθαι. ἐτείχιζον οὖν ἐξελεθόντες ἀπὸ τῆς σφετέρας πόλεως ἀρξάμενοι, κάτωθεν τοῦ κύκλου τῶν Ἀθηναίων ἐγκάρσιον τείχος ἄγοντες, τὰς τε ἐλάας ἐκκόπτοντες τοῦ τεμένους καὶ πύργους ξυλίνους κατι-

XCIX. *παρέβαλλον*] 'threw them alongside' (the line they had marked out for the direction of the wall to follow). Below, 'the other sea,' means of course the sea near Trogilus. For the different works mentioned in the siege, see the map at the end of the book.

ὑποτείχιζεν] 'to build under their wall,' so as to intercept the intended line of circumvallation. The compound *ὑποτείχιζεν* is appropriate, because the ground slanted from Epipolæ to the city.

ἀποκλήσεις γίγνεσθαι] The construc-

tion seems to be, *καὶ, εἰ φθάσειαν, ἢ ἀποκλήσεις ἔμελλον γίγνεσθαι*, 'and where if the Athenians completed their wall first, the Syracusans would be blocked in.'

ἀντιπέμπειν] The construction is, *ἐδόκει ὑποτείχιζεν... καὶ ἅμα ἀντιπέμπειν... καὶ φθάνειν ἄν*. Below, *ἐφόδους* are the approaches, where the nature of the ground permitted them, and *προκαταλαμβάνοντες* is, 'securing them beforehand.' *Κάτωθεν* is used because the ground was lower than at the Athenian lines.

στάντες. αἱ δὲ νῆες τῶν Ἀθηναίων οὐπω ἐκ τῆς Θάψου περιεπεπλεύκεσαν ἐς τὸν μέγαν λιμένα, ἀλλ' ἔτι οἱ Συρακόσιοι ἐκράτουν τῶν περὶ τὴν θάλασσαν, κατὰ γῆν δ' ἐκ τῆς Θάψου οἱ Ἀθηναῖοι τὰ ἐπιτήδεια ἐπήγοντο.

CH. C. *The Athenians destroy the Syracusan works.*

ἘΠΕΙΔΗ δὲ τοῖς Συρακοσίοις ἀρκούντως ἐδόκει ἔχειν ¹⁰⁰ ὅσα τε ἐσταυρώθη καὶ ὑποδομήθη τοῦ ὑποτειχίσματος, καὶ οἱ Ἀθηναῖοι αὐτοὺς οὐκ ἤλθον κωλύσοντας, φοβούμενοι μὴ σφίσι δίχα γιγνομένοις ῥᾶον μάχωνται, καὶ ἅμα τὴν καθ' αὐτοὺς περιτείχισιν ἐπείγόμενοι, οἱ μὲν Συρακόσιοι φυλὴν μίαν καταλιπόντες φύλακα τοῦ οἰκοδομήματος ἀνεχώρησαν ἐς τὴν πόλιν, οἱ δὲ Ἀθηναῖοι τοὺς τε ὀχετοὺς αὐτῶν, οἱ ἐς τὴν πόλιν ὑπονομηδὸν ποτοῦ ὕδατος ἡγμένοι ἦσαν, διέφθειραν, καὶ τηρήσαντες τοὺς τε ἄλλους Συρακοσίους κατὰ σκηνὰς ὄντας ἐν μεσημβρίᾳ καὶ τινας καὶ ἐς τὴν πόλιν ἀποκεχωρηκότας καὶ τοὺς ἐν τῷ σταυρώματι ἀμελῶς φυλάσσοντας, τριακοσίους μὲν σφῶν αὐτῶν λογάδας καὶ τῶν ψιλῶν τινὰς ἐκλεκτοὺς ὠπλισμένους προὔταξαν θεῖν δρόμῳ ἐξαπιναίως πρὸς τὸ ὑποτειχίσμα, ἡ δ' ἄλλη στρατιὰ δίχα, ἡ μὲν μετὰ τοῦ ἐτέρου στρατηγοῦ πρὸς τὴν πόλιν, εἰ ἐπιβοηθοίεν, ἐχώρουν, ἡ δὲ μετὰ τοῦ ἐτέρου πρὸς τὸ σταύρωμα τὸ παρὰ τὴν πυλίδα. καὶ προσβαλόντες οἱ τριακόσιοι αἰροῦσι τὸ σταύρωμα· καὶ οἱ φύλακες αὐτὸ ἐκλιπόντες κατέφυγον ἐς τὸ προτειχίσμα τὸ περὶ τὸν Τεμενίτην. καὶ αὐτοῖς ξυνεσέπεσον οἱ διώκοντες, καὶ ἐντὸς γενομένοι βίᾳ ἐξεκρούσθησαν πάλιν ὑπὸ τῶν Συρακοσίων, καὶ τῶν Ἀργείων τινὲς αὐτόθι καὶ τῶν Ἀθηναίων οὐ πολλοὶ διεφθάρησαν. καὶ ἐπαναχωρήσασα ἡ πᾶσα στρατιὰ τὴν τε ὑποτείχισιν καθεῖλον καὶ τὸ σταύρωμα ἀνέσπασαν

C. πρὸς τὴν πόλιν] The one party appears to have gone through Syca towards Acradina, or 'the city;' the other to have stationed themselves near the postern opening from the inclosed Temenites to Epipolæ. (See the map at the end of the book.)

τὸ προτειχίσμα] 'the advanced work,' as compared with the old city-wall.

τὴν ὑποτείχισιν] The Syracusan cross-wall mentioned in ch. 99. Below διεφύρησαν is 'carried them about to different portions of their own wall.'

καὶ διεφύρῃσαν τοὺς σταυροὺς παρ' ἑαυτοὺς καὶ τροπαῖον ἔστησαν.

CH. CI. *The Syracusans form new works: these are destroyed by the Athenians. Lamachus killed in a skirmish.*

101 Τῇ δ' ὑστεραία ἀπὸ τοῦ κύκλου ἐτείχιζον οἱ Ἀθηναῖοι τὸν κρημνὸν τὸν ὑπὲρ τοῦ ἔλους, ὃς τῶν Ἐπιπολῶν ταύτῃ πρὸς τὸν μέγαν λιμένα ὄρῳ, καὶ ἡπὲρ αὐτοῖς βραχύτατον ἐγίγνετο καταβᾶσι διὰ τοῦ ὁμαλοῦ καὶ τοῦ ἔλους ἐς τὸν λιμένα τὸ περιτείχισμα. καὶ οἱ Συρακόσιοι ἐν τούτῳ ἐξεληθύντες καὶ αὐτοὶ ἀπεσταύρουν αὐθις ἀρξάμενοι ἀπὸ τῆς πόλεως διὰ μέσου τοῦ ἔλους· καὶ τάφρον ἅμα παρώρυσσον, ὅπως μὴ οἶόν τε ἢ τοῖς Ἀθηναίοις μέχρι τῆς θαλάσσης ἀποτειχίσαι. οἱ δ', ἐπειδὴ τὸ πρὸς τὸν κρημνὸν αὐτοῖς ἐξείργαστο, ἐπιχειροῦσιν αὐθις τῷ τῶν Συρακοσίων σταυρώματι καὶ τάφρῳ, τὰς μὲν ναῦς κελεύσαντες περιπλεῦσαι ἐκ τῆς Θάψου ἐς τὸν μέγαν λιμένα τὸν τῶν Συρακοσίων, αὐτοὶ δὲ περὶ ὄρθρον καταβάντες ἀπὸ τῶν Ἐπιπολῶν ἐς τὸ ὁμαλόν, καὶ διὰ τοῦ ἔλους, ἢ πηλῶδες ἦν καὶ στεριφώτατον, θύρας καὶ ξύλα πλατέα ἐπιθέντες καὶ ἐπ' αὐτῶν διαβαδίσαντες, αἰρούσιν ἅμα ἕφ τό τε σταύρωμα πλὴν ὀλίγου καὶ τὴν τάφρον, καὶ ὕστερον καὶ τὸ ὑπολειφθὲν εἶλον. καὶ μάχῃ ἐγένετο, καὶ ἐν αὐτῇ ἐνίκων οἱ Ἀθηναῖοι· καὶ τῶν Συρακοσίων οἱ μὲν τὸ δεξιὸν κέρας ἔχοντες πρὸς τὴν πόλιν ἔφευγον, οἱ δ' ἐπὶ τῷ εὐωνύμῳ παρὰ τὸν ποταμόν. καὶ αὐτοὺς βουλόμενοι ἀποκλήσασθαι τῆς διαβάσεως οἱ τῶν Ἀθηναίων τριακόσιοι

CI. ἀπὸ τοῦ κύκλου] Beginning, that is, from that portion of the line of circumvallation which they are described as having completed in ch. 98. The marsh, here spoken of, lay between Epipolæ and the Great Harbour.

τὸ περιτείχισμα] This is the Athenian line of blockade.

καὶ αὐτοὶ ἀπεσταύρουν] 'on their side too.' See the map.

παρώρυσσον] 'dug a trench along it.'

τὸ πρὸς τὸν κρημνόν] This appears to

mean 'the part of the work up to the cliffs,' i. e. lying between the κύκλος in the middle of Epipolæ, and its southern edge. Below, διαβαδίσαντες is, 'after making their way across it.'

ἐνίκων] 'Remained conquerors;' ἐνίκησαν, would be 'gained the battle.' Below ἔφευγον appears rather to be used with reference to the second clause οἱ δὲ... παρὰ τὸν ποταμόν, whose flight was much longer in time, and interrupted by an Athenian detachment.

λογάδες δρόμφη ἠπείγοντο πρὸς τὴν γέφυραν. δείσαντες δὲ οἱ Συρακόσιοι (ἦσαν γὰρ καὶ τῶν ἱππέων αὐτοῖς οἱ πολλοὶ ἐνταῦθα) ὁμοσε χωροῦσι τοῖς τριακοσίοις τούτοις, καὶ τρέπουσί τε αὐτοὺς καὶ ἐσβάλλουσιν ἐς τὸ δεξιὸν κέρας τῶν Ἀθηναίων· καὶ προσπεσόντων αὐτῶν ξυνεφοβήθη καὶ ἡ πρώτη φυλακὴ τοῦ κέρως. ἰδὼν δὲ ὁ Λάμαχος παρεβοήθει ἀπὸ τοῦ εὐωνύμου τοῦ ἐαυτῶν μετὰ τοξοτῶν τε οὐ πολλῶν καὶ τοὺς Ἀργεῖους παραλαβὼν, καὶ ἐπιδιαβὰς τάφρον τινα καὶ μονωθεὶς μετ' ὀλίγων τῶν ξυνδιαβάντων ἀποθνήσκει αὐτός τε καὶ πέντε ἢ ἕξ τῶν μετ' αὐτοῦ. καὶ τούτους μὲν οἱ Συρακόσιοι εὐθὺς κατὰ τάχος φθάνουσιν ἀρπάσαντες πέραν τοῦ ποταμοῦ ἐς τὸ ἀσφαλές, αὐτοὶ δὲ ἐπιόντος ἤδη καὶ τοῦ ἄλλου στρατεύματος τῶν Ἀθηναίων ἀπεχώρουν.

CH. CII. *Attack on the Athenian lines by the Syracusans repelled by Nicias.*

ἘΝ τούτῳ δὲ οἱ πρὸς τὴν πόλιν αὐτῶν τὸ πρῶτον¹⁰² καταφυγόντες ὡς ἑώρων ταῦτα γιγνόμενα, αὐτοὶ τε πάλιν ἀπὸ τῆς πόλεως ἀναθαρσῆσαντες ἀντετάξαντο πρὸς τοὺς κατὰ σφῆς Ἀθηναίους, καὶ μέρος τι αὐτῶν πέμπουσιν ἐπὶ τὸν κύκλον τὸν ἐπὶ ταῖς Ἐπιπολαῖς, ἡγούμενοι ἐρῆμον αἰρήσειν. καὶ τὸ μὲν δεκάπλεθρον προτείχισμα αὐτῶν αἰροῦσι καὶ διεπόρθησαν, αὐτὸν δὲ τὸν κύκλον Νικίας διεκώλυσεν (ἔτυχε γὰρ ἐν αὐτῷ δι' ἀσθένειαν ὑπολελειμμένος). τὰς γὰρ μηχανὰς καὶ ξύλα ὅσα πρὸ τοῦ τείχους ἦν καταβεβλημένα, ἐμπρῆσαι τοὺς ὑπέρετας ἐκέλευσεν, ὡς ἔγνω ἀδυνάτους ἐσομένους ἐρῆμια ἀνδρῶν ἄλλῃ τρόπῳ περιγενέσθαι. καὶ ξυνέβη οὕτως· οὐ γὰρ ἔτι προσῆλθον οἱ Συρακόσιοι διὰ τὸ πῦρ, ἀλλ' ἀπεχώ-

ξυνεφοβήθη, &c.] 'The first tribe of the wing, besides the others, were joined in the panic.'

παρεβοήθει] 'marched along the works to the rescue.' Below, παραλαβὼν is 'taking with him,' and ἐπιδιαβὰς, 'having advanced by crossing.'

καὶ τοῦ ἄλλου] 'The rest, besides Lamachus' party.'

CII. καταφυγόντες] This is a stronger

word than the uncompounded φυγόντες, and means 'those who had completely fled,' or 'escaped.' Below διεπόρθησαν is, 'razed it entirely as it were right through to the ground.'

διεκώλυσεν] Sc. ἀπεῖν.

οὐ προσῆλθον] (Aor.) 'did not advance any further, but (ἀπεχώρουν, imp.) began to retire.' Ἀποδιωξάντων is, 'after chasing away.' Below, νομίσαντες is

ρουν πάλιν. καὶ γὰρ πρὸς τε τὸν κύκλον βοήθεια ἤδη κάτω-
θεν τῶν Ἀθηναίων ἀποδιωζάντων τοὺς ἐκεῖ ἐπανάγει, καὶ αἱ
νῆες αὖτ' αὐτῶν ἐκ τῆς Θάψου, ὥσπερ εἶρητο, κατέπλεον ἐς
τὸν μέγαν λιμένα. ἃ ὀρῶντες οἱ ἄνωθεν κατὰ τάχος ἀπή-
σαν, καὶ ἡ ξύμπασα στρατιὰ τῶν Συρακοσίων ἐς τὴν πόλιν,
νομίσαντες μὴ εἶναι ἔτι ἀπὸ τῆς παρούσης σφίσι δυνάμεις
ἱκανοὶ γενέσθαι κωλύσαι τὸν ἐπὶ τὴν θάλασσαν τειχισμόν.

CH. CIII. *The Athenians complete a double wall of circumvallation from Epipolæ to the Great Harbour. The Syracusans think of capitulation.*

103 ΜΕΤΑ δὲ τοῦτο οἱ Ἀθηναῖοι τροπαῖον ἔστησαν, καὶ
τοὺς νεκροὺς ὑποσπόνδους ἀπέδωκαν τοῖς Συρακοσίοις, καὶ
τοὺς μετὰ Λαμάχου καὶ αὐτὸν ἐκομίσαντο. καὶ παρόντος
ἤδη σφίσι παντὸς τοῦ στρατεύματος καὶ τοῦ ναυτικοῦ καὶ
τοῦ πεζοῦ, ἀπὸ τῶν Ἐπιπολῶν καὶ τοῦ κρημνώδους ἀρξά-
μενοι ἀπετείχιζον μέχρι τῆς θαλάσσης τείχει διπλῷ τοὺς
Συρακοσίους. τὰ δ' ἐπιτήδεια τῇ στρατιᾷ ἐσήγετο ἐκ τῆς
Ἰταλίας πανταχόθεν. ἦλθον δὲ καὶ τῶν Σικελῶν πολλοὶ
ξύμμαχοι τοῖς Ἀθηναίοις, οἳ πρότερον περιεωρῶντο, καὶ ἐκ
τῆς Τυρσηνίας νῆες πεντηκόντοροι τρεῖς. καὶ τὰλλα πρού-
χῳρει αὐτοῖς ἐς ἐλπίδας. καὶ γὰρ οἱ Συρακοῖοι πολέμῳ μὲν
οὐκέτι ἐνόμιζον εἶναι περιγενέσθαι, ὥς αὐτοῖς οὐδὲ ἀπὸ τῆς
Πελοποννήσου ὠφελία οὐδεμία ἦκεν, τοὺς δὲ λόγους εἶναι τε
σφίσιν αὐτοῖς ἐποιούντο ξυμβατικούς καὶ πρὸς τὸν Νικίαν·
οὗτος γὰρ δὴ μόνος εἶχε Λαμάχου τεθνεώτος τὴν ἀρχήν.
καὶ κύρωσις μὲν οὐδεμία ἐγένετο, οἷα δὲ εἰκὸς ἀνθρώπων
ἀπορούντων καὶ μᾶλλον ἢ πρὶν πολιορκουμένων, πολλὰ
ἐλέγετο πρὸς τε ἐκείνους καὶ πλείῳ ἔτι κατὰ τὴν πόλιν.

constructed with reference to οἱ Συρακοῖοι contained in ἡ στρατιὰ τῶν Συρακοσίων.

καὶ γὰρ] See on ch. 61.

CIII. *τείχει διπλῷ*] See the map. Below καὶ γὰρ οἱ Συρακοῖοι is 'even the Syracusans as well as the Italiots.'

τοὺς λόγους ξυμβατικούς ἐποιούντο] 'they now turned their proposals in the direction of a surrender;' at least the words cannot merely be construed, 'make proposals for a surrender,' because λόγους has the article.

οἷα δὲ εἰκὸς] See. λέγεσθαι.

καὶ γὰρ τινα καὶ ὑποψίαν ὑπὸ τῶν παρόντων κακῶν ἐς ἀλλήλους εἶχον, καὶ τοὺς στρατηγούς τε ἐφ' ὧν αὐτοῖς ταῦτα ξυνέβη ἔπαυσαν ὡς ἡ δυστυχία ἡ προδοσία τῇ ἐκείνων βλαπτόμενοι, καὶ ἄλλους ἀνθείλοντο, Ἡρακλείδην καὶ Εὐκλέα καὶ Τελλίαν.

CH. CIV. *Arrival of Gylippus at Tarentum.*

ἘΝ δὲ τούτῳ Γύλιππος ὁ Λακεδαιμόνιος καὶ αἱ ἀπὸ 104 τῆς Κορίνθου νῆες περὶ Λευκάδα ἤδη ἦσαν, βουλόμενοι ἐς τὴν Σικελίαν διὰ τάχους βοηθῆσαι. καὶ ὡς αὐτοῖς αἱ ἀγγελίαι ἐφοίτων δειναὶ καὶ πᾶσαι ἐπὶ τὸ αὐτὸ ἐψευσμένοι ὡς ἤδη παντελῶς ἀποτετεχισμένοι αἱ Συράκουσάι εἰσιν, τῆς μὲν Σικελίας οὐκέτι ἐλπίδα οὐδεμίαν εἶχεν ὁ Γύλιππος, τὴν δὲ Ἰταλίαν βουλόμενος περιποιῆσαι αὐτὸς μὲν καὶ Πυθὴν ὁ Κορίνθιος ναυσὶ δυοῖν μὲν Λακωνικαῖν δυοῖν δὲ Κορινθίαιν ὅτι τάχιστα ἐπεραιώθησαν τὸν Ἰόνιον ἐς Τάραντα, οἱ δὲ Κορίνθιοι πρὸς ταῖς σφετέραις δέκα Λευκαδίας δύο καὶ Ἀμπρακιώτιδας τρεῖς προσπληρώσαντες ὕστερον ἔμελλον πλεύσασθαι. καὶ ὁ μὲν Γύλιππος ἐκ τοῦ Τάραντος ἐς τὴν Θουρίαν πρῶτον πρεσβευσάμενος καὶ τὴν τοῦ πατρὸς ἀνανευσάμενος πολιτείαν καὶ οὐ δυνάμενος αὐτοὺς προσαγαγέσθαι, ἄρας παρέπλει τὴν Ἰταλίαν, καὶ ἀρπασθεὶς ὑπ' ἀνέμου κατὰ τὸν Τερριναῖον κόλπον, ὃς ἐκπνέει ταύτῃ μέγας κατὰ βορέαν

καὶ γὰρ τινα] 'For certainly they went so far as to suspect each other;' the *καὶ* strengthening the *γὰρ*. If the second *καὶ* had come immediately after *γὰρ*, I think *καὶ* εἶχον and *καὶ* ἔπαυσαν would have corresponded: as it stands, *καὶ* gives force to *ὑποψίαν*. The second clause with *καὶ* is subdivided into *ἔπαυσαν τε* and *ἀνθείλοντο*. There is a trajection of the *τε*, for the sentence ought to run *ἔπαυσαν τε τοὺς στρατηγούς καὶ ἀνθείλοντο*.

CIV. αἱ ἀγγελίαι] Here *δεῖναι* and *ἐψευσμένοι* correspond; 'came in terrible form, and falsified.'

περιποιῆσαι] Lit. 'to make to remain

over and above,' 'to secure.' In the middle, the word means to gain over to oneself: cf. *δύναμιν περιποιήσασθαι*, I. 9.

αὐτὸς μὲν] The clauses are *αὐτὸς μὲν*, and *οἱ δὲ Κορίνθιοι*; and *δυοῖν μὲν* and *δυοῖν δέ*.

καὶ προσπληρώσαντες] 'After manning two more (*καὶ*) in addition to their own' (*πρὸς*).

ὁ μὲν Γύλιππος] To this answers ὁ δὲ Νικίας, several lines further down.

κατὰ τὸν Τερριναῖον κόλπον] The Terrian gulf is on the north-western side of the extremity of Italy. Thucydides cannot mean that Gylippus really ever

έστηκώς, ἀποφέρεται ἐς τὸ πέλαγος καὶ πάλιν χειμασθεὶς ἐς τὰ μάλιστα τῷ Τάραντι προσμίσγει· καὶ τὰς ναῦς, ὅσαι ἐπόνησαν ὑπὸ τοῦ χειμῶνος, ἀνελκύσας ἐπεσκεύαζεν. ὁ δὲ Νικίας πυθόμενος αὐτὸν προσπλέοντα ὑπερεῖδε τὸ πλῆθος τῶν νεῶν, ὅπερ καὶ οἱ Θούριοι ἔπαθον, καὶ ληστικώτερον ἔδοξε παρεσκευασμένους πλεῖν, καὶ οὐδεμίαν φυλακὴν ποιεῖτο.

CH. CV. *Hostilities between Argos and Sparta. Open violation of the treaty with Lacedæmon by Athens.*

105 ΚΑΤΑ δὲ τοὺς αὐτοὺς χρόνους τούτου τοῦ θέρους καὶ Λακεδαιμόνιοι ἐς τὸ Ἄργος ἐσέβαλον αὐτοὶ τε καὶ οἱ ξύμμαχοι, καὶ τῆς γῆς τὴν πολλὴν ἐδήωσαν, καὶ Ἀθηναῖοι Ἀργείοις τριάκοντα ναυσὶν ἐβοήθησαν· ἅπερ τὰς σπονδὰς φανερώτατα τὰς πρὸς τοὺς Λακεδαιμονίους αὐτοῖς ἔλυσαν. πρότερον μὲν γὰρ ληστεῖαις ἐκ Πύλου καὶ περὶ τὴν ἄλλην Πελοπόννησον μᾶλλον ἢ ἐς τὴν Λακωνικὴν ἀποβαίνοντες μετὰ τε Ἀργείων καὶ Μαντινέων ξυνεπολέμουν, καὶ πολλάκις Ἀργείων κελεύοντων ὅσον σχόντας μόνον ξὺν ὅπλοις ἐς τὴν Λακωνικὴν καὶ τὸ ἐλάχιστον μετὰ σφῶν δηρώσαντας ἀπελθεῖν οὐκ ἠθελον· τότε δὲ Πυθοδώρου καὶ Λαισποδίου καὶ Δημαράτου ἀρχόντων ἀποβάντες ἐς Ἐπίδαυρον τὴν Λιμηρὰν καὶ Πρασιᾶς καὶ ὅσα ἄλλα ἐδήωσαν τῆς γῆς, καὶ τοῖς Λακεδαιμονίοις ἤδη εὐπροφάσιστον μᾶλλον τὴν αἰτίαν ἐς τοὺς

was in that gulf, because he must have been driven through the straits, or have sailed round the western coast of Sicily. Possibly there was no gulf on the south-eastern coast of Italy so placed as to afford a means by its position, of describing the exact point where Gylippus made the coast, and so Thucydides selected the only one which would adequately describe it, although it was situated on the other side of the land.

ἐκπνέει] 'Blows out from the land.' Below, ἐπεσκεύαζεν is, 'he patched them up,' 'refitted them.'

ὅπερ καὶ οἱ Θούριοι] 'which was the case with the Thurians as well as with Nicias.' In the next words, the construction is ἔδοξε τῷ Νικίᾳ αὐτοῖς (Gylippus and the rest) ληστικώτερον παρεσκευασμένους πλεῖν.

CV. ἐσέβαλον] see on ch. 4.

κελεύοντων ὅσον] The construction is as follows: κελεύοντων ἀπελθεῖν ὅσον σχόντας μόνον, &c. 'after so much as only touching.'

καὶ ὅσα ἄλλα] Sc. ἐς ὅσα ἄλλα χώρια ἀπέβησαν. For εὐπροφάσιστον τὴν αἰτίαν, see ch. 10.

Ἀθηναίους τοῦ ἀμύνεσθαι ἐποίησαν. ἀναχωρησάντων δὲ τῶν Ἀθηναίων ἐκ τοῦ Ἄργους ταῖς ναυσὶ καὶ τῶν Λακεδαιμονίων οἱ Ἀργεῖοι ἐσβαλόντες εἰς τὴν Φλιασίαν τῆς τε γῆς αὐτῶν ἔτεμον καὶ ἀπέκτεινάν τινας, καὶ ἀπῆλθον ἐπ' οἴκου.

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